

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHAEOLOGICAL
LIBRARY

Call No. 091.49/55/A.S.B/Iza
Acc. No. 37201

D.G.A. 79.
GIPN-S1-2D. G. Arch. N. D./57.-25-9 58-1,00,000.





11 3

BIBLIOTHECA INDICA.

WORK No. 244.

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
FIRST SUPPLEMENT.

(125)

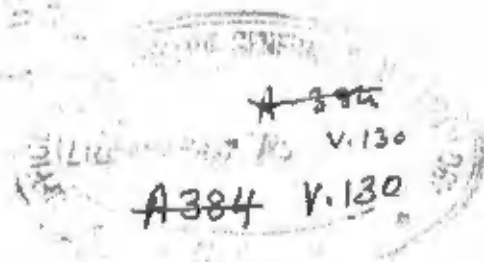
CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS

IN THE COLLECTIONS OF THE
ASIATIC SOCIETY OF BENGAL.
FIRST SUPPLEMENT.

37201

BY
WLADIMIR IVANOW,

*late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Imperial Russian Academy of Sciences, St. Petersburg.*



PRINTED IN THE BAPTIST MISSION PRESS,
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.
1927.

CENTRAL PHARMACEUTICAL
LIBRARY, NEW DELHI.

Acc. No. 37201

Date 29-6-63

Call No. 0.91.49/55. f. 4. 8. / 2nd.

TABLE OF CONTENTS.

	Page
Preface	xi
Rare works in the collection	xiii
Note on the technical details of the Catalogue	xv
 I. History (Nos. 757-764)	1
1. History of Persia (Nos. 757-758)	1
2. History of India (Nos. 759-764)	2
 II. Biography (Nos. 765-774)	7
1. Persian poets (Nos. 765-766)	7
2. Hindustani poets (Nos. 767-769)	10
3. Sufis (Nos. 770-772)	11
4. Miscellaneous (Nos. 773-774)	13
 III. Anecdotes, tales, etc. (Nos. 775-783)	17
 IV. Epistolary models, official letters, specimens of ornate prose, etc. (Nos. 784-795)	21
 V. Poetry (Nos. 796-816)	30
 VI. Muhammadan Theology (Nos. 817-853)	46
1. Commentaries on the Coran (Nos. 817-818)	46
2. Tradition (Nos. 819-824)	47
3. Fiqh (Nos. 825-827)	51
4. 'Aqaid (Nos. 828-833)	54
5. Prayers and religious miscellanies (Nos. 834-853)	58
 VII. Sufism (Nos. 854-873)	69
 VIII. The Sciences, mental, moral and physical (Nos. 874-916)	86
1. Encyclopedias (No. 874)	96
2. Philosophy, Ethics and Politics (Nos. 875-879)	96
3. Logic (No. 880)	96
4. Lexicography (Nos. 881-892)	96
5. Grammar (Nos. 893-895)	101
6. Astronomy and Mathematics (Nos. 896-902)	103
7. Medicine (Nos. 903-907)	106
8. Veterinary art (No. 908)	109
9. Magic, alchemy, divination, etc. (Nos. 909-916)	109
 IX. Varia (Nos. 917-920)	114
 Additions (Nos. 921-924)	116
 Indices	119
1. Names of persons	121
2. Titles of works	122
3. Principal subjects	129

	<i>Page</i>
4. Names of copyists	145
5. Places of copying	146
6. Dates of copying	147
7. Correspondence between library marks and numbers in this Catalogue	148
8. Autograph copies, illuminated and calligraphically written MSS.	149
 Appendices :	
1. List of Persian MSS. in the Asiatic Society of Bengal, described in the first Catalogue, 1924, showing the number of folios in them	150
2. Additions and corrections to the first Catalogue, 1924	158
3. Additions and corrections to the second Catalogue (of the Curzon Collection), 1926	159
 Additions and corrections	 160

LIST OF ABBREVIATIONS.

- Ahlw=W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887-99. (*References* ■■■ to numbers.)
- anecd.=work, or writer, on *anecdotes*, tales, etc.
- Ar.=Arabic.
- astrol.=work, or writer, on *astrology*.
- astron.=work, or writer, on *astronomy*.
- Aum=J. Aumer, Die Persischen Handschriften der k. Hof- und Staatsbibliothek in München. München, 1866. (*References* are to pages).
- b.=بن or ابن, son of.
- beg.=beginning, or beginning with.
- Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abdu'l-Muqtadir. Calcutta, 1921. (*References* are to numbers).
- Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.
- biogr.=work, or writer, on *biography*.
- Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir. Calcutta, 1912-1925 (7 volumes published). (*References* ■■■ to numbers).
- III=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I-II, Paris, 1905, 1915. (*References* are to numbers).
- BL=Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.
- Br=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge. Cambridge, 1896. (*References* are to numbers, but the Roman figures ■■■ substituted by Arabic ones).
- Br. Lit. Hist.=E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdawsi), London, 1908; II (From Firdawsi to Sa'di), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920. IV (A History of Persian Literature in modern times), Cambridge, 1924.
- Brit. Mus.=Catalogus codicum MSS. qui in Museo Britannico asservantur. 3 vols., London, 1870-79. (*References* are to numbers).
- Brit. Mus. Additions=A Descriptive List of the Arabic MSS. acquired by the trustees of the British Museum since 1894, by A. G. Ellis and E. Edwards. London, 1912. (*References* are to pages).
- Brockelmann=C. Brockelmann, Geschichte der arabischen Litteratur, vols. I-II (Weimar, 1898, Berlin, 1902).
- c.=century.
- ca.=circa.
- Caetani=G. Gabrieli, La Fondazione Caetani per gli studi Musulmani, Roma, 1926. (*References* are to numbers).
- CFW=College of Fort William, library of.
- OHL I=E. Browne, A Hand-list of the Muhammadan MSS. preserved in the library of the University of Cambridge. Cambridge, 1900. (*References* are to numbers).
- OHL II=E. Browne, A Supplementary Hand-list of the Muhammadan MSS. preserved in the libraries of the University and Colleges of Cambridge. Cambridge, 1922. (*References* are to numbers).
- comp.=composed.
- cond.=condition, state of preservation, chiefly with regard to legibility.
- d.=died.
- Dorn AM.=B. Dorn, Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg. St. Petersburg, 1846.
- Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale Publique de St.-Petersbourg. St. Petersburg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References* ■■■ to pages).
- EB=E. Sachau and H. Ethé, Catalogue

- of the Persian, Turkish, Hindūstānī and Pushtū Manuscripts in the Bodleian Library, vol. I. Oxford, 1889. (*References are to numbers*).
- Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. Huk. Hartford, 1925. (*References are to numbers*).
- EIO=H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I. Oxford, 1903. (*References are to numbers*).
- Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. Vols. I-VIII, London, 1867-1877.
- encycl.=encyclopædia, or encyclopædist.
- epist.=work, or writer, on epistolography.
- Eur.=European (paper).
- f., ff.=folio, folios.
- Fl=G. Fluegel, Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek in Wien, vols. I-III. Wien, 1855-1867. (*References are to pages*).
- Fleischer, Dresden C.=H. Fleischer, Catalogue Codicum orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831. (*References are to pages*).
- Fleischer, Leipzig C.=H. Fleischer, Catalogue librorum manuscriptorum qui in bibliotheca senatoria civitatis Lipsiensis asservantur. Grimmae, 1834. (*References are to pages*).
- GIPH=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Straassburg, 1896-1904), pp. 212-368. (*References are to pages*).
- Gotha C.=W. Pertsch, Die Persischen Handschriften der herzoglichen Bibliothek zu Gotha. Wien, 1850. (*References are to pages*).
- gram.=work, or writer, on grammar.
- hagiol.=work, or writer, on hagiology.
- Hājī Khalifa=Lexicon Bibliographicum et Encyclopædium a Haji Khalifa compositum, ed. G. Fluegel, vols. I-VII. London, 1835-1858.
- Hist.=history, or historian.
- Ind.=Indian.
- Ind. Libr.=Libraries in India.
- IvASB=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal. Calcutta, 1924. (*References are to numbers*).
- IvC=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1926. (*References are to numbers*).
- JA=Journal Asiatique (Paris).
- JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).
- JRAS=Journal of the Royal Asiatic Society (London).
- Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien. Wien, 1842. (*References are to pages*).
- Leyden C.=Catalogue Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), vols. I-VI. 1861-1877, Lugduni Batavorum. (*References are to pages*).
- lex.=work, or writer, on lexicography.
- lith.=lithographed, lithograph.
- ll=number of lines on a page.
- Loth=O. Loth, A Catalogue of the Arabic MSS. in the Library of the India Office. London, 1877. (*References are to numbers*).
- Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālū'd-Dīn Ahmad and 'Abdu'l-Muqtadir. Calcutta, 1906. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).
- mathem.=work, or writer, on mathematics.
- med.=work, or writer, on medicine.
- Mehren=A. F. Mehren, Codices Persici, Turcici, Hindustanici varique alii bibliothecae regiae Hafniensis. Hafniae, 1867. (*References are to pages*).
- MG=Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II, Persische und Hindustanische Handschriften. Leipzig, 1911. (*References are to numbers*).
- mm.=millimetres.
- moral.=work, or writer, on moral philosophy.
- Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages,

preserved in the library of the Royal Asiatic Society of Great Britain and Ireland. London, 1834. (*References are to pages*).

nast.=nasta'liq.

occult.=work, or writer, on occult sciences.

Or.=Oriental (paper).

orn. pr.=work, or author of a work, in ornate prose.

p., pp.=page, pages.

p.=poetical work, or poet.

Palm=E. Palmer, A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge. Cambridge, 1870. (*References are to pages*).

pap.=paper.

philos.=work, or writer, on philosophy.

polytechn.=work, or writer, on polytechnics.

Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin. Vierter Band. Verzeichniß der Persischen Handschriften. Berlin, 1838. (*References are to pages*).

R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, vols. I-III. London, 1879-1883. (*References are to pages*).

Reh=E. Rehatsch, Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library. Bombay, 1873. (*References are to pages*).

Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Petersbourg, 1880. (*References are to pages*).

RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum. London, 1893. (*References are to numbers*).

RsBr=E. Denison Ross and J. Browne, Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office Library. London, 1902. (*References are to numbers*).

S=size (length and width of the pages of the MSS).

S.=Sayyid.

Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh. Vol. I. Calcutta, 1854. (*References are to pages*).

St=C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tipoo Sultan of Mysore. Cambridge, 1859. (*References are to pages*).

suf.=a Sūfī, or work, or writer, on Sūfism.

sur.=surmised, or with the takhallus of.

theol.=work, or writer, on theology.

tol.=tolerably.

Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis. Upsalae, 1849. (*References are to pages*).

tr., transl.=translated, translation, translator.

tr. Sanskr.=translation, or translator, from the Sanskrit.

v., vol., vols.=volume, volumes.

—v (after a folio-number)=verso.

wr.=wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

In order to secure uniformity in references to the present catalogue, the following abbreviation is recommended:—

IvPS (I)

(i.e., first supplement to the catalogues of Persian MSS. in the collections of the Asiatic Society of Bengal).

PREFACE.

The present small volume is primarily a continuation of my "Concise descriptive Catalogue of the Persian Manuscripts in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926 (here abbreviated as IvC), and ■ intended, first of all, to deal with the latest acquisitions to the library of the Society. It was, however, decided to include in it also notes on a number of other Persian manuscripts, either forming a small independent collection, or erroneously classified in the hand-lists as Arabic or Urdu works. These should properly have been dealt with in the first volume, i.e. in the "Concise descriptive Catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal," Calcutta, 1924 (here abbreviated as IvASB), ■ it is concerned with the earlier collection of the Society, to which these manuscripts really belong.

The present catalogue has thus become a supplement to both the above-mentioned publications. It contains 168 descriptive notes dealing with 377 separate items, in 164 volumes. These may be arranged in six separate groups as follows :—

1. Persian MSS. which were purchased for the "Curzon collection" during the period from the middle of 1925 (i.e. from the date on which the manuscript of my catalogue of the collection was closed), to the end of 1926. This group contains altogether 58 vols. (mark "III"), here Nos. : 758, 761, 762, 770, 772, 773, 775, 776, 777, 779, 781, 784, 787, 791, 792, 793, 794, 797, 800, 801, 802, 803, 804, 808, 810, 811, 812, 815, 816, 817, 824, 827, 831, 832, 833, 835, 837, 855, 857, 870, 873, 877, 879, 880, 894, 895, 896, 898, 900, 901, 904, 905, 906, 907, 909, 915, 916, 918.

2. A Persian MS. belonging to the earlier acquisitions for the "Curzon collection," which had been misplaced (mark "I"), here No. 903.

3. Persian MSS. which had been erroneously classed ■ Arabic MSS. in the Society's earlier collection. Altogether 49 vols. (mark "Ar."), here Nos. : 790, 818, 830, 834, 836, 838, 839, 840, 841, 848, 851, 852, 853, 856, 858, 859, 860, 862, 863, 864, 865, 866, 871, 874, 875, 876, 881, 882, 883, 884, 885, 886, 887, 888, 889, 891, 892, 893, 910, 911, 912, 913, 914, 920. (The same, mark "R") : 822, 823, 842, 849, 850, 861.

4. Persian MSS. which had been erroneously included amongst the Urdu MSS. in the earlier collection of the Society. Altogether three vols. (mark "U"), here Nos. : 767, 768, 769.

5. Persian MSS. belonging to the earlier *Persian* collection of

the Society which were misplaced or otherwise inaccessible at the time of preparation of the first catalogue (IvASB). Altogether nine vols. (different marks according to their original designations), here Nos. : 843, 844, 845, 846, 847, 908, 921, 922, 924.

6. Persian MSS. belonging to the collection which was presented to the Society by the late Nawwāb Aḥmad 'Abdu'l-'Azīz Khān Na'īfī Madrasī, Wālā, 'Azīz Jang, in 1907. Altogether 44 vols. (mark "A.J."), here Nos. : 757, 759, 760, 763, 764, 765, 766, 771, 774, 778, 780, 782, 783, 785, 786, 788, 789, 795, 796, 798, 799, 805, 806, 807, 809, 813, 814, 819, 820, 821, 825, 826, 828, 829, 854, 867, 868, 869, 872, 878, 890, 897, 899, 902, 917, 919, 923.

The publication of this supplement to both the earlier catalogues presents an opportunity of supplying some necessary additional information with regard to them. The most necessary item is ■ list showing the number of folios in every volume described in the first catalogue (IvASB). As mentioned in its preface (pp. xxix-xxx), the great majority of the manuscripts in the library, which at the time was in ■ much neglected condition, had no foliation. The shortness of the time allotted for the preparation of that catalogue precluded the possibility of foliation at the time of cataloguing. Matters have since considerably improved, chiefly due to the efforts of Mr. Johan van Manen, after he was elected General Secretary of the Society. This regrettable imperfection of my first catalogue has now been remedied by the insertion of ■ special list (see Appendix I, on p. 150).

With regard to the technique of the catalogue there are only very few deviations here from that of the preceding volume (IvC). They have been explained in the notes on technical details (see page xv). The rarer and notable items in the catalogue are also dealt with in a special note.

In conclusion, I wish to express my feelings of profound gratitude to those members of Council of the Asiatic Society who supported this undertaking, thus rendering a service to students of Muhammadan civilisation, because to them there is no more urgent and important task at the moment than that of bringing to light and of making a thorough and systematic survey of the literary inheritance of the past. I am particularly indebted to the General Secretary, Mr. J. van Manen. But for his continued interest in the work, even his personal labour in revising my English, this series of catalogues of all the Persian MSS. in the library of the Asiatic Society could not have come into existence, for many and varied obstacles, financial, technical and personal, had to be overcome before each of these volumes could appear.

RARE WORKS IN THE COLLECTION.

Although the MSS. described in this catalogue constitute to a certain extent, as explained in the Preface, 'odds and ends' in the library, there are, nevertheless, a number of items amongst them which would be appreciated in any collection. Such are :

1. HISTORY.

Ta'rikh-i-'Alī 'Adil-shāh (compl. 1077/1667), a rather uncommon history of the end of the 'Adilshāh dynasty (No. 780).

The first vol. of the *Muntakhabu'l-lubāb* (beg. XII/XVIII). Although this work of Khāfi Khān is well known, copies of its first volume are extremely scarce (No. 763).

2. BIOGRAPHY.

Guldasta-i-Karnāṭik (compl. ca. 1248/1833), = rare *tadhkira* of Persian poets of Southern India, by 'Alī Rā'iṣ (No. 766).

Gulzār-i-Ibrāhīm (compl. 1198/1784), = rare *tadhkira* of Urdu poets (No. 768).

Tadhkira-i-Hindī (compl. 1209/1795), another uncommon *tadhkira* of Urdu poets, in an early copy (No. 769).

Tadhkiratu'l-kirām (ca. 1249/1834), detailed *tadhkira* of some Indian Sufis (No. 772).

3. GENEALOGY.

An interesting collection of works on genealogy of Nā'iṣi Sayyids, in Southern India (No. 774).

4. POETRY.

An autograph copy of the *Diwān* of Abū Ṭayyib Khān Wālā (d. 1264/1848) (No. 818).

Diwān-i-A'ẓam (mid. XIII/XIX), apparently with corrections in the author's own handwriting (No. 814).

5. SHI'ITE THEOLOGY.

Rauḍatu'l-Ḥusayniyya (beg. XIII/XIX), Shi'ite tradition of the sufferings of the Imams, by Muḥammad Ḥusayn Kirmānī (No. 824).

An interesting work on Aḥmad al-Aḥṣā'i and his doctrine (mid. XIII/XIX), by Muḥammad Ḥusayn Muḥiṭ Kirmānī (No. 831).

6. SUFISM.

A collection of rare works on Sufic devotions :

Awrad-i-Yusufi (end IX/XV), by Yūsuf al-Gardizī (No. 859).

Jawāhir-i-khamsa (958/1549), by Muḥammad b. Khaṭirī'd-dīn (No. 860).

Futūḥu'l-awrad (mid. XI/XVII), by Faṭḥ Muḥammad Shaṭṭarī (No. 862).

Awrad-i-Qādiri (mid. XI/XVII), by the same (No. 863).

Awradu'l-awrad (end XI/XVII) (No. 866).

7. PHILOSOPHY AND ETHICS.

An interesting collection of minor works on ethics, etc., by different, mostly early, authors (No. 875).

8. DICTIONARIES AND GRAMMARS.

Manẓaru'l-jaḍā'il fī manāfi'i'l-asfā'il (ca. 738/1338), an apparently entirely unknown Arabic and Persian dictionary (No. 883).

Tahqīqu'l-qawānīn (1262/1846), by Muḥammad Ḥayrān, on Persian grammar (No. 894).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

In order to facilitate the ■■■ of these descriptive notes, the explanations of technical details of the catalogue are here reprinted, with ■ few modifications, from the "Concise Descriptive Catalogue of the Persian Manuscripts in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926, pp. xxiii-xxviii. These alterations are chiefly concerned with § II, ■ (e) and (f), to which attention is specially invited.

I. GENERAL REMARKS.

1. **Description.** In this collection every separate work is, ■ far ■ possible, described in a separate note. Exceptions have been made in the following cases:—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the ■■■■ as in the former Catalogues. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article *Al*. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of 'Abd al Raḥīm, as is given in different catalogues, the form of 'Abdu'r-Raḥīm is used, or in the Genitive case, with *Ibn* or *Abū*, forms like 'Abdi'r-Raḥīm.

The *hamza* (ʾ) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not ■ loan-words in Persian. Therefore, e.g., the Arabic form ■ given as *Tadhkirat-u'l-awliyā'*, but the Persian form ■ *Tadhkira-i-awliyā*.

Table of transliteration:—

l a, j, u	پ p (ه ph)	ت th
ب b (ه bh)	ت t (ه t'h)	ظ z

ج j (ج jh)	س s	ک k, g (ک k'h)
چ ch (چ chh)	ش sh	گ g (گ g'h)
ح h	ص s	ل l
خ kh	ض d	م m
د d (د d'h)	ط t	ن n
ذ dh	ظ z	و w, u (ū)
ذ d	ع 'e	ه h
ر r	غ gh	ی y (ī).
ز z	ف f	
ژ zh	ق q	

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: ay for اِی, and aw (or au) for اِو.

Note 3. Wherever ■ accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nus'has*).

Note 4. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ال; (c) with ■ Persian *idāfa*; (d) with the Persian conjunction و when it is pronounced like u after words ending with a consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes, which begin with 757, ■ continuation of the last number in IVc, do not coincide with the actual numbers of the MSS. ■ the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given to the descriptive notes in the Catalogue.

The library marks have been explained above, on pp. xi-xii.

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates are given in *centuries*; they are left without special expressions like 'probably,' 'apparently,' etc., even if conjectural.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan — are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld's *Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung*. Leipzig, 1854.

(e) In the indices, and in repetitions of the same date, when the year in Hijra era begins about the middle of the Christian year, and therefore coincides with portions of two years in the Christian era, only the *second*, the latter, is given, e.g. 881/1476-1477, is given in the indices as 881/1477.

4. **References to various publications.** In the descriptions of the works references are given in a *uniform* order :—

(a) *General works* on Persian literature.

(b) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible. (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies — within the reach of residents of India).

(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions.

5. **Quotations.** In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists almost entirely of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones — here marked with ■ (*sic*).

6. **Description of the appearance of MSS.** In the present Catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions :—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(b) Number of folios. If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S=size), are here given in inches, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *jadhals*, or border lines. This detail has been added as it is often essential for the identification of a copy.

(e) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

As this is not sufficient for a decisive identification of the copy, further information is given by adding micrometric measurements of the thickness of the paper. The leaves are measured, with a precision to within 0.01 mm., in batches of 10 (or, when not available, of 5). Special care has been taken that the actual thickness should be given; leaves with worm holes, or pasted over with additional paper, have been avoided. If a volume consists of a collection of short copies transcribed on different kinds of paper, as in the case of some scrap *majmū'as*, no measurement is given.¹ An abbreviated formula is used, as for instance: "thickness (of) 10 (leaves)=0.62 mm."

(f) General type of the handwriting.

This is usually merely described as *nasta'liq* or *shikasta*, etc., with an appropriate epithet; good, bad, bold, minute, etc. This method does not convey any definite criterium and is not reliable or precise. To improve upon this the experiment is here made of measuring the thickness of the line. Its 'body' is constituted by letters which do not possess long 'protruding' strokes. These do not normally exceed the height of an *alif*; the average height of the space, occupied by these letters, is taken as the 'thickness' of the written line. The average limit reached by the 'protruding' strokes, such as those of ک, م, ی, constitutes the "outer thickness."² So, if a line is measured as 3×10 mm., it means that its body is not higher than 3 mm., and that the distance between the top of a ک to the end of the lower stroke of م is 10 mm., on the average.

¹ The experiment shows that the measurement of the thickness of the paper in a MS. furnishes decisive and reliable data for the identification of a copy. There is a great variation in the kinds of handmade paper used which gives almost each manuscript a distinct individuality. I would therefore recommend the introduction of such measurement in MS. catalogues generally.

² This limit rarely coincides with the space allotted to each line, for there may be either some blank space between the upper limit of one and the lower limit of the next line, or the ends of letters 'intrude' into the space belonging to the next line, especially in untidy *shikasta*-like handwriting.

- (g) The state of preservation of the MS.
 (h) Notes on fly-leaves, or margins, seals, if found in the MS., or details as to lacunas, damaged folios, etc.
 (i) Vignettes, etc., if found in the copy.

III. NOTES ON INDICES ■ AND II.

I. **Persons' names.** (1) All references are to *the serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded* ■ well as other expressions which do not constitute the *principal part* of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows:—

ABU	HĀFIẒ	SAYYID
ABĪ	HĀJJĪ	SHAYKH
AL-(Arabic definite article in all its modifications).	HĀKĪM	SHĀH
	IBN (b.)	SULTĀN
	KHĀJĀ	also: Persian <i>idāfa</i>
AMĪR	MAKHĀDUM	(-i-)
ĀQĀ	MAWLĀNĀ	Arabic case
B. (ibn)	MĪR	terminations
BĀBĀ	MĪRZĀ	-U, -I.
	MĪYĀN	

Great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, but disregarded in the alphabetical arrangement.

(3) For reasons of economy of space, names, repeated in several entries, are only once printed in full heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on pp. vii-ix.

II. **Titles of works.** (1) References are to *the serial numbers* in the Catalogue. Those in heavy type refer to the notes

in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely incidentally referred to.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) ■■:

AL-(Arabic definite article, in all modifications).	MAJMU'A
BAYÂN	MUHTAŞAR
DAR	MUNTAKHAB
FI	RISÂLA (-T)
INTIHÂB	SHARH
KITÂB	TARJUMA (-T).

Also the Persian *idāfa* (-I-), or Arabic case terminations -U, -I.

I. HISTORY.

1. *History of Persia.*

757.

Ta'rikh-i-Waṣṣāf.

تاریخ و صاف

A.J. 2.

The well known history of the Persian Mongols, from Hulagū to Abū Sa'id, completed ca. 718/1318, by 'Abdu'l-lah b. Fadli'l-lah (f. 3v, bottom), surnamed Waṣṣāf. See GIPh 359; Br. Lit. Hist. III, pp. 67-68. CHL II, 254, 255; Bl 449; MG 14; RS 49; BL 233; EB 147; R 161-163; Ros 52; Fl II 181-185; Leyden C. III, p. 2; Dorn C. 283. *Ind. libr.* Bk 510; Madr 127. Cf. also Mohl, J. A., V-me s., vol. VIII, p. 54; Quatremère, *Histoire des Mongols*, pp. 13, 68; D'Ohsson, *Histoire des Mongols*, p. 27; *Jahrbücher*, vol. LXXI, pp. 27-31 (*Anzeigeblatt*); Elliot, *History of India*, vol. III, pp. 24-54; W. Barthold, *Turkestan at the time of the Mongol invasion*, vol. II, pp. 49-50. The work has been lithographed in Bombay, 1260/1844; the first *muṣallad* has been edited and translated by Hammer-Purgstall, Vienna, 1856.

The work, which also has the title *Taḥẓiyatu'l-amṣār wa tazẓiyatu'l-a'sār*, is remarkable for its stilted and bombastic style. It is divided into five *muṣallads*, of which the *fifth*, added much later by the author, is absent in this copy. Besides, the end of the work has apparently been transcribed from a defective original, judging from numerous blank spaces which probably are due to the lacunas in that copy.

The *muṣallads* may be described as follows:

I (ff. 1v-109v), dealing with the period from 656/1258 to 683/1284. Beg.

حمد و ستایشی که انوار اخلاصش آفتاب و انفس را انعم

II (ff. 110v-195v), dealing with the reign of Arghūn (683-690/1284-1291), also with Atabegs of Fars, Lūristān, etc. Beg.

فرخ قریب نوائی که مرغ زمزمه سرای زبان بدان داستان داستان

زند و دلفراز تر انعم

III (ff. 196v-334v), dealing with the period from 690/1291 to 700/1301, with additions concerning some pre-Mongol dynasties of Persia, India, etc. Beg.

الحمد لله الذي خلق الانسان من العصار المسنون النعم

IV (ff. 334v-403v) dealing with the period covering approximately 700/1301-716/1316, and additional matters. In this copy this section is incomplete, and ends with the events which took place about 703/1302. Beg.

ابتسم الورق بنشر النسيم الخ

A great number of marginal notes, mostly explaining various stilted expressions of the original.

Dated the 10th Rabi. 1246/the [] Feb. 1831, Haydarābād. Copied by Rameq-'Alī.

Ff. 403; S 10,75 × 8,25; 9,25 × 4,75; H 19, no jadwals. Brownish Or. pap., thickness 10=0,44 mm. Ind. nast., line 4 × 13 mm. Cond. fairly good, slightly worm-eaten.

758.

تذکرة شوشتریه

Tadhkira-i-Shūshtariyya.

III 185.

A fragment of the well known history of Shūshtar, biographies of notable men who originated from there, etc., composed about 1164/1751, but completed after 1189/1756, by 'Abdu'l-lah b. Nūri'd-din b. Ni'mati'l-lah al-Husayni ash-Shūshtari (d. 1173/1759-1760), see Bl 501; RS 98; R 214, etc. Printed in the Bibliotheca Indica (No. 206), Calcutta, 1914 and 1924. The present MS. coincides with p. 145-end of that publication.

Dated the 24th Rajab 1317/the 28th Nov. 1899. Transcribed by Asadu'l-lah Āqafi ash-Shūshtari.

Ff. 18; S 8,5 × 5,8; 6 × 3,5; H 19, no jadwals. Europ. pap., thickness 10=0,75 mm. Pers. nast., line 2,5 × 6 mm. Cond. good.

2. History of India.

759.

اقبال نامہ جہانگیری

Iqbāl-nāma-i-Jahāngīrī.

A.J. 33.

The well known *third volume* of this history of India, dealing with the reign of Jahāngīr (1014-1037/1605-1628), by Muḥammad Sharif Mu'tamid Khān (d. 1049/1640), see IvASB 145 and IvC 28 (the date of completion of the work given there as 1029/1620, refers to the first two volumes, and the present one must have been completed shortly after 1037/1628). To the reference given there add: Palm 153; CHL I, 48-9; H 75-6; Ed 80, 213. Beg. [] usual:

شایسته سرور سلطنت فرمان روای زیندہ انسر خلافت الخ

Dated the [] Dhī Qa'da 1227/the 26th Nov. 1812, Gulbarga. Transcribed by Sayyid Hasan 'Alī. A few marginal notes.

Ff. 165; S 9,25 × 5,75; 7,75 × 4; H 15, no jadwals. Brownish Or. pap., thickness 10=0,65 mm. Bad Ind. nast., line 8 × 15 mm. Cond. tol. good. Worm-eaten.

760.

تاریخ علی عادل شاه

Ta'rikh-i-'Alī 'Ādilshāh.

A.J. 36.

A history of 'Alī II, the last 'Ādilshāh of Bijāpūr, who reigned 1068-1097/1658-1686. The present work deals with the period from 'Alī's birth, to 1076/1665-1686. It was completed in 1077/1666-1667 (see f. 138v, where a chronogram for this date is given), by Sayyid Nūru'l-lah b. Qādi Sayyid 'Alī Muhammad al-Husaynī al-Qādirī (f. 10v, and in the colophon). See EIO 450, R 318. The work is written in stilted and bombastic style, and throughout the first half of the copy there are numerous interlinear and marginal notes explaining some of the florid expressions. Beg.

ستایش خدای جل و تن انورین و بادشاه ملک آسمان و زمین النح

Copied in the beg. of the xiii/six c.
Ft. 140; 8 8 × 6,75; 6 × 3,75; II 13, no jadwala. Europ. pap., thickness 10 = 0,72 mm. Ind. nast., line 4 × 11 mm. Cond. not good. Worm-eaten, traces of moisture, especially towards the end.

761.

جنگ نامه

Jang-nāma.

III 228.

A brief account of the struggle which took place immediately after the death of Aurangzib (the end of 1118/beg. 1707) between his sons, especially Muḥammad A'zam-Shāh and Bahādur Shāh, ending with the victory of the latter. The author does not mention his own name — the date of composition. His *diwācha* (ff. 1v-4v) contains nothing except bombastic verbiage on the subject of the caprice of destiny. The work closely resembles that of Kāmraj, which is styled *A'zamu'l-ḥarb* (see R 937), but is not identical with it. It may have some connection with Ni'mat Khān 'Alī's work, the *Bahādur-Shāh-nāma* (see EIO 335, where references to other catalogues are given), but apparently is not an extract from it. It is written in stilted style, with numerous poetical quotations. In order to facilitate its identification if another copy should be found, the headings of the chapters, into which it is divided, are here given.

(f. 4v) ذکر رونق انورزی پادشاه عالم کبر در ضلع بیجاپور و حیدرآباد ...

و معاودت نموده در احمد نکر داخل شدن

(f. 8) ذکر رحلت فرمودن عالمکیر بادشاه ... و رونق افرا شدن عالی جاہ

معتمد اعظم شاه بہادر حسب الطلب زیب النساء بیگم و بعد

تقدیم رسمیات ماتم اجلاس بر تخت سلطنت فرموده عزیمت
به اکبر آباد الخ

(f. 11) ذکر آمدن شاهزاده محمد عظیم از بنکاله و رسیدن در مستقر
الخلافت اکبر آباد

(f. 13) عزیمت نمودن بهادر شاه برای ملک کبیری و نوشتن فرمان بهالی
جاء که بدستور بر صوبه های دکن معه کجرات و لجمیر بدستور
متسلط باشد الخ

(f. 16) رسیدن عالی جاد در کوالیار و بهادر شاه در مستقر الخلافت اکبر
آباد و شروع جنگ ... و کشته شدن هر دو شاهزاده پسران عالیجاء

(f. 27) و زدن هوای مخالف ... زخمی سوار شدن عالیجاء بزخم های تیر
(f. 31v) فتحیاب شدن بهادر شاه پادشاه غازی الخ

Beg. of the preface :

زیب دیباجه سخن نیایش بی نیازی است که در بارگاه کیدنش الخ

Copied towards the beg. of the xiii/xix c.

Ff. 33; S 8.25 x 5.5; 5.75 x 3.5; H 10, — jawdala. Or. greyish paper, thick-
ness 10=0.33 — Ind. nat., line 4 x 13 mm. Cond. fairly good, slightly worm-
eaten.

762.

عالمگیر نامه

‘Ālamgīr-nāma.

III 186.

A fragment of this detailed history of the first ten years of Aurangzib's reign, which was composed by Muḥammad Kaẓim b. Muḥammad Amīr Munshī (d. 1092/1681), see IVASB 160, where references to other catalogues — given (add CHL II, 250-1; Ed 214-5; Palm 5). The present copy corresponds with pp. 474, l. 2-707, l. 18 of the Bibliotheca Indica edition (1868). A lacuna, after f. 24, corresponds with pp. 527, l. 5 to 529, l. 6, — apparently only one leaf being lost. The fragment thus contains the narrative of the end of the second, of the whole of the 3rd, and of the greater portion of the 4th year of Aurangzib's reign.

Copied in the xii/xviii c., apparently towards its end.

Ff. 104; S 9 x 5; 6.75 x 3; H 19, no jawdala. Or. greyish paper, thickness 10=0.54 mm. Clear Ind. nat., line 3 x 9 mm. Cond. fairly good. Slightly worm-eaten.

763.

منتخب الالباب

Muntakhabu'l-lubāb.

A.J. 25.

The very scarce first vol. of this well known history of India, often also called *Ta'rikh-i-Khāfi Khān*, by Muḥammad Ḥashim Khwāfi, or Khāfi Khān Nizāmu'l-mulki (f. 4v, bottom), who died ca. 1144/1731. For references concerning the author and the second vol. of his work, see IvASB 169 (add CHL II 1253-4; Caetani 2). The present volume deals with the early history of India and the dynasties of the Deccan. The contents are chiefly derived from the *Ta'rikh-i-Firishta* (to ca. 1015/1607), see IvASB 135. The author states this plainly in his preface (f. 5, top):

... جلد اول به تذکار بر آمده از روی نگاشته محمد قاسم فرشته که درین
ضمن بعضی اختلاف قول نور الحق دهلوی و دیگر مولفان صداقت بیان
نیز درج گشته در کمال اختصار انتطاب نموده برشته بیان کشیده شروع از
شش صوبه دکن نموده بدستور مولفان عهد الح

After a very brief note on the earliest history of India (ff. 5-7v), begins the story of the Bahmanī dynasty (ff. 7v-72); then follow the Nizām-Shāhīs (ff. 72-126); the 'Adil-Shāhīs (ff. 126v-171v); the Fāruqīs of Khandesh (ff. 171v-190); the Quṭb-Shāhīs (ff. 190-211); the Imād-Shāhīs of Berar (ff. 211-215v); and the Barīdīs (ff. 215v-216v), the last two dynasties being dealt with very briefly.

The preface has apparently been transcribed from a defective original, as there are gaps in the lines, which copyists usually leave in the hope that a more complete copy may be found from which the lacunae may be filled in. Beg.

حمد بیحد و ثنائی لا تعد پادشاهی را سزاوار است ... (اما بعد)
برجودلی اخبار ... پرشیده نماند که تاریخ ... (gap) ... خادم اثم محمد
هاشم الح

A table of contents is prefixed on ff. 1v-3v.

Dated the 1st Ardībahisht 1313 of the Lāhī era i.e. the beg. of the 18 c. Transcribed by Imtiyāz 'Alī Khān.

Ff. 216; S 9,75×8,5; 7,25×4,5; ll 15, no jadvāls Europ. pap., thickness 10=0,57 mm. Ind. shikasta-naṣṭ, line 2,75×12 mm. Cond. good. Slightly worm-eaten.

764.

نگارستان آصفی

Nigāristān-i-Āṣafī.

A.J. 12.

A brief account of the Āṣafī dynasty in Ḥaydarābād; the relatives of the rulers; high officials and nobles (ff. 28-74, Muhammadan; ff. 74-85v Hindu); brief information as to revenues (f. 85v); list of principal towns (f. 89); ■ short historical and topographical note on Ḥaydarābād-city (f. 90v). This work has been compiled shortly after 1231/1816 (cf. f. 2v), by Sayyid Iltifāt Ḥusayn Khān b. 'Azizī'l-Jah Khān (f. 1v). The author calls himself an employee of (Sir) Henry Russell (who was Resident at the court of Ḥaydarābād from 1811 to 1820, cf. R 777); it was by the latter's orders that the book came to be written. Both H. Russell and the Marquis of Hastings are here profusely eulogised.

The greater part of this compilation is simply a paraphrase of the corresponding portion of the *Khazāna-i-āmīra* (IvASB 232, IvC 59), approximately pp. 35-74 of the lith. ed., Cawnpore, 1871. Cf. also Bk 658. Beg.

بر ضمیر مہر تنویر صاحب دلائل حقیقت رس و مولف این

نگارستان ... سید التفات حسین خان میر منشی رسیدنسی حیدر آباد عرضہ

میدہد کہ النج

Copied ca. the middle of the xiii/xix c.

Ff. 92; S 8,5 x 5,76; 8,26 x 3,25; ll 13, no jadwals. Coloured greenish Or. pap. Thickness 10=0,44 mm. Ind. next, line 3 x 11 Cond. hopeless. The paper has entirely perished and crumbles when touched.

II. BIOGRAPHY.

1. Persian poets.

765.

سر آزاد

Sarw-i-Āzād.

A.J. 14.

A good and complete copy of this *tadhkira* of Persian and Hindustani poets, by Ghulam 'Alī Khān Āzād Balgrāmī (d. 1200/1786), completed in 1166/1753, see IvC 58. To the references given there add Bk 697. The copy described in IvC 58 begins with the passage found here on f. 5, l. 14, and ends on f. 135, l. 4. Thus it does not contain the whole of the preface and the second *fasl*, ■ Hindustani poets, with its appendix (cf. EIO 684). Beg.

سرمایہ حمد نیاز مبدعی کہ ارواح معانی را ... اما بعد، عرض میدارد

پا شکستہ زاویہ کفاسی الخ

The Hindustani poets mentioned in the second *fasl* are as follows:

1. Shāh Muḥammad b. Ma'rūf Fārmālī (beg. xi/xvii c.), f. 135.
 2. S. Niẓāmu'd-dīn b. 'Alī'd-dīn b. Ĥamza...Balgrāmī, with the *takhalluṣ* Madḥunṣyak (?) (مدھنایک) (d. the 1st Ram. 1099/30th June 1686), f. 136.
 3. S. Rahmatu'l-lah b. Khayrī'l-lah b. Bīk'ha Balgrāmī (d. the 13th Rab. ■ 1118/the 25th July 1706), f. 177v.
 4. S. 'Abdu'l-Jalīl Balgrāmī (d. the 23rd Rab. II 1132/the 5th March 1720), f. 141v.
 5. S. Ghulām Nabī, the nephew of the preceding, with the *takhalluṣ* Rasūlīn (رسلین), beg. xii/xviii c.—f. 142.
 6. S. Barakatu'l-lah, with the *takhalluṣ* May (xii/xviii c.), f. 150v.
 7. S. 'Abdu'l-Wēhid Dhawqī Balgrāmī (xii/xviii c.), f. 151v.
 8. Muḥammad 'Arif Balgrāmī (xii/xviii c.), f. 151v.
- Dated the 11th Ram. 1223/the 31st Oct. 1808, Ḥaydarābād. Transcribed by Jauhar b. Muḥammad 'Aydūrūs b. Muḥammad Šibghatī'l-lah. Index of p ■ on three fly-leaves at the beg. Stray quotations, containing chronograms of Āzād's death, on the last folio. A few quotations and notes ■ the margins.

Ff. 156; 8 9.5 × 5.5; 7.25 × 3.75; II 19, no jadwala. Or. pap., thickness 10=0.65 mm. Good Ind. nast., line 5 × 10 mm. Cond. fairly good, slightly damaged by worms. A seal dated 1293 A.H. on f. 2.

766.

گلدستہ کرنالک ✓

Guldasta-i-Karnāṭik.

A.J. 38.

Biographies of 70 poets who lived in the Carnatic towards the end of the xii/xviii c. and in the beg. of the xiii/xix c. It ■ started in 1210/1795-1796 (cf. f. 7v, where the chronogram

گلدستہ کرناک is given), and completed sometime between 1244/1828-1829 (cf. f. 24), and 1248/1832-1833 (the date of the author's death). On f. 44 the date 1249/1833-1834 is given, but it is clear from the context that this was inserted by one of the "editors" of the work. The author, Rā'iq, or 'Alī Ridā (f. 7), is usually known as Bāqir Husayn Khān Nā'iṭī; his full name was Ghulām 'Alī Mūsā Ridā b. Ruknī'd-dīn Husayn Khān (see his autobiography — f. 31). Cf. also Spr 172, and the *tadhkiras*: *Natā'ijū'l-afkār*, by Qudrat, or Muḥammad Qudratu'l-lah Khān Gopānawī (compl. ca. 1258/1842, lith. Madras, 1843), p. 189; *Subḥ-i-waṭan* (compl. 1258/1842, lith. Madras, 1843), p. 81, and *Gulzār-i-A'zam* (compl. 1269/1852-1853, lith. Haydarabad? 1272 A.H.), p. 202,—both by A'zam, or Muḥammad Ghauth Khān; *Ishārat-i-Biniṣh* (see IvC 61, f. 29v), etc. A'zam's work, *Subḥ-i-waṭan*, mentioned above, is not an "abstract" of this *tadhkira*, as stated by Sprenger (Spr 172), but an enlarged edition, as there are more than 20 new biographies added. The florid and stilted style of Rā'iq is there simplified, ■ few biographies are omitted, and in others more specimen quotations are given. In view of the close connection between these two works, references are also given in the following list of the biographies given by Rā'iq, to the pages of the lith. edition of the *Subḥ-i-waṭan* (abbreviated as SW).

The biographies are arranged in the so-called "alphabetical" order, and an index of them is prefixed — ff. 1-4. As the work is very rare, it may be useful to give here the list of the poets mentioned in it (rearranged in strict alphabetical order of the *takhalluṣes*).

- | | |
|--|---|
| 1. Abjadī, Imma'ī Khān (d. beg. xiii/xix c.), SW. 27 f. 13v | Tamrī (?), in Muḥammadpūr (beg. xiii/xix c.), SW. 22 f. 14v |
| 2. Aḡāh, Mahmūd 'Alīkhān, or Husayn 'Alī b. Mahmūd 'Alīkhān Nā'iṭī (beg. xiii/xix c.), SW. 33 f. 16v | — Anwar, see Dil. |
| 3. Aḡāh, 'Alī Ridā Khān Diyā'u'd-daula b. Husayn Dūst Khān Shamsu'd-daula (beg. xiii/xix c.), SW. 23 ... f. 16 | 8. 'Aḡā, Nūru'd-dīn Muḥammad Khān (beg. xiii/xix c.), SW. 129 f. 46v |
| 4. Aḡāh, Muḥammad Bāqir Nā'iṭī Shāh'ī Qādīrī Elorī (ایلوری) (born 1158/1745, d. the 24th Dhī'l-hijja 1231/the 15th Nov. 1816), SW. 9 f. 10 | 9. 'Azīmu'd-dīn b. Aḥmad Kalīm Khān (beg. xiii/xix c.), SW. 129 f. 46v |
| 5. Aḥmad, 'Alī Aḥmad Khān b. 'Abdī'l-Wahhāb Kūkhānī (beg. xiii/xix c.), SW. 31 ... f. 17v | 10. Bīkhūd, Fakhr'u'd-dīn Nā'iṭī ديلوری (beg. xiii/xix c.), SW. — ... f. 17v |
| 6. Amīn, Muḥammad Amīn, of Jewish extraction (xii/xviii c.), SW. 33 ... f. 15 | 11. Bīnā, M. Mannān Husaynī (SW. 37, d. 1223/1811) ... f. 17v |
| 7. Amir, Muḥammad Khān b. Faḡlī'l-lah Khān, Jāgīrdār of | 12. Dhakī, S. 'Alī b. Baqī Khān (beg. xiii/xix c.), SW. 77 ... f. 31 |
| | 13. Dhauf, S. 'Abdu'l-Latif, or Ghulām Muḥyī'd-dīn b. Abī'l-Ḥasan Qurḥī of Ellora (d. 1194/1780), SW. 76 ... f. 28v |
| | 14. Dil (or Anwar), Nūru'd-dīn Muḥammad b. Abī'l-Ma'ālī Khān Gopānawī (beg. xiii/xix c.), SW. 35 ... f. 28 |

15. Diwān, Zaynu'l-'abidin (beg. xiii/xix c.), SW. 75 .. f. 28
16. Fa'iq, S. Muhammad Khayru'd-dīn b. Ma'qūm b. Abī'l-Qāsim (d. 1180/1768-1767), SW. 134 .. f. 47
17. Fārūq, Muhammad Ma'rūf, or Khān 'Alam Khān b. Muhammad Khān Jahān Khān Fārūqī (beg. xiii/xix c.), SW. 141 .. f. 50
18. Fida, Ghulām Husayn b. Mu'tain 'Alīkhān Haydarābādī (beg. xiii/xix c.), SW. 139 .. f. 49
19. Fidawī, Kāshī-prashād (beg. xiii/xix c.), SW. 140 .. f. 49v
20. Gauhar, Muhammad Bāqir-Khān Nā'iṭī (beg. xiii/xix c.), SW. 156 .. f. 54
21. Hājji, 'Abdu'l-Ḥadī b. 'Abdīl-Karīm Khān Naqawī (beg. xiii/xix c.), SW. 54 .. f. 19v
22. Haqq, Ahmad b. Muhammad Maḥdūm as-Sāwī al-Qadiri (d. 1217/1802-1803), SW. 56 .. f. 20v
23. Hasan (or Husn), Hasan 'Alī (beg. xiii/xix c.), SW. ■ .. f. 21
24. Haydarī, Ghulām Husayn b. Muhammad Šādiq Maḥkarī (originally called himself Jawdat) (beg. xiii/xix c.), SW. 60 .. f. 22v
25. Hayrat, S. Abū'l-Hasan b. Na'im Imāmi (beg. xiii/xix c.), SW. — .. f. 21
- Husn, see Hasan
26. Ichtirāf, Muhammad Muhtaram Khān (beg. xiii/xix c.), SW. 24 .. f. 15v
27. Imād, Imād 'Alī Baigrafi (beg. xiii/xix c.), SW. 32 .. f. 17
28. Imtiyāz, Muḥsin (beg. xiii/xix c.), SW. 22 .. f. 14
29. 'Izzat, 'Abdu'l-Qādir Khatīb Nā'iṭī (beg. xiii/xix c.), SW. 128 f. 45v
30. 'Izzat, Jaganāt Prashād (beg. xiii/xix c.), SW. — .. f. 47
31. Jawdat, Ghulām Husayn b. Muhammad Yārkhān (d. 1213/1798-1799), SW. 61 .. f. 18v
32. Kāmil, Ghulām Kibriyā (beg. xiii/xix c.), SW. 163 .. f. 55
33. Kaukab, Muhammad Šādiq Khān Iṣfahānī (beg. xiii/xix c.), SW. 155 .. f. 55v
34. Khulṣa, S. Muhammad b. Hasan Chishtī (beg. xiii/xix c.), SW. 61 .. f. 23
35. Khushdīl, Mustafā 'Alīkhān Gopāmawī (beg. xiii/xix c.), SW. — .. f. 25
36. Khūshnūd, Muhammad Irtidā b. Mustafā 'Alī Khān (born 1198/1784), SW. 66 .. f. 23v
37. Ladhkhānī, Afīdā Khān (beg. xiii/xix c.), SW. 160 .. f. 56
38. Maḥfūz, Muhammad Maḥfūz Khān b. Anwarī'd-dīn Khān Gopāmawī (SW. 176, d. 1193/1779), SW. 63
39. Majid, 'Alī-Husayn, Amīr al-mulk (d. 1216/1801-1802), SW. 170 .. f. 59
40. Mashhūr, 'Alī Muhammad b. Anwarī'l-lah Naqawī of Arkāt (beg. xiii/xix c.), SW. 185 .. f. 64
41. Mihrbān, or Fakhrī, 'Abdu'l-Qādir b. Sharīf'd-dīn Khān Aurangābādī (d. 1204/1789-1790), SW. 163 .. f. 64
42. Muhammad Šālih (Murawwat?) (beg. xiii/xix c.), SW. 184 .. f. 64
43. Muhammad Shaḥīr (beg. xiii/xix c.), SW. 185 .. f. 64
44. Muhammad Yār Khān (Murawwat?), brother of Jauhar, q.v. SW. 184 .. f. 64
45. Mu'jiz, Ghulām Muḥyi'd-dīn Nā'iṭī (d. 1229/1814), SW. 178 .. f. 62, 64v
46. Munzawī, S. Mustafā Shah Jahānshāhī (beg. xiii/xix c.), SW. 177 .. f. 62
47. Murawwat, 'Alī-dīl Khān b. 'Azīm'd-dīn (beg. xiii/xix c.), SW. 184 .. f. 63v
48. Naḡm, Sharafu'd-dīn 'Alī Khān Chaud'hari Nā'iṭī (beg. xiii/xix c.), SW. 181 .. f. 65
49. Nāmī, A'azzu'd-dīn Khān (SW. 192, d. 1240/1824-1825), f. 65v
50. Nāmī, Muhammad Turāb 'Alī b. Nuḡratī'l-lah 'Abbāsī Khayrshādī (beg. xiii/xix c.), SW. 192, f. 65v
51. Qudrat, Muhammad Qudratu'l-lah b. Muhammad Kāmil Gopāmawī (beg. xiii/xix c.), SW. 148 .. f. 53
52. Qurbī, S. Abū'l-Hasan b. 'Abdīl-Laḥf Naqawī Ellorī (b. 1117/1705, d. 1172/1758-1759), SW. 146 .. f. 61
53. Rāghib, 'Alī Rīqā (beg. xiii/xix c.), SW. 88 .. f. 33
54. Rāghib, Muḥsaku'l-lah, or S. Ahmad b. 'Asīm Khān b. Ma'qūm Khān Imāmi (beg. xiii/xix c.), SW. 89 .. f. 35v
55. Ra'iq, Bāqir Ḥamīy Khān Nā'iṭī or Ghulām 'Alī Mūsā Rīdā b. Ruknī'd-dīn Husayn Khān (d. 1248/1832-1833), SW. 81 .. f. 31
56. Raunaq, 'Arīfu'd-dīn Khān b. Muhammad Ma'rūf b. Muhammad 'Arīf'd-dīn Burhānpūrī (beg. xiii/xix c.), SW. 95 .. f. 33v
57. Saḥwat, Abū'l-Hasan Sa'adat-mand Khān b. Ghulām Husayn Jawdat (beg. xiii/xix c.), SW. 121 .. f. 45v

58. Shā'iq, Shā'iq 'Alī-khān, or Ghulām Muhyī'd-dīn b. Ahmad Abī Turāb Qādir (d. 1249/1833-1834), SW. 113 .. f. 42v
59. Shāyān (or Mawzūn), Muhammad Aslam Khān b. Ahmad Nā'i, also called 'Alī Ahmad Khān Kūkhānī (beg. xiii/xix c.), SW. 112 .. f. 42
60. Sukhan, S. Muhammad Khān Iṣṭahkāl (d. 1216/1801-1802), SW. 105 .. f. 42
61. Tabīb, 'Abdu'l-lah (beg. xiii/xix c.), SW. — .. f. 46
62. Tajammul, 'Asimū'd-dīn Khān (d. 1220/1805), ■■■ 43 .. f. 18
63. Talīb 'Asimūbādī, Wajihu'l-lah (beg. xiii/xix c.), SW. 121 f. 45v
64. Ulfat, Muhammad 'Uthmān (beg. xiii/xix c.), SW. 33 f. 14v
65. Unsat, Sharafu'd-dīn 'Alī Khān b. Mubārizū'd-dīn Nā'i (d. the 2nd Dhī'l-hijja 1204/ the 18th Aug. 1790), SW. 21 .. f. 13v
66. Walā, S. Hamīdu'd-dīn (beg. xiii/xix c.), SW. 217 .. f. 70
67. Walā, S. Abū Sa'id, = Abū Tayyib Khān b. Abī Tayyib Khān b. Zaynū'l-'abidīn (born 1190/1776), SW. 210 .. f. 66v
68. Walih, S. Muhammad Mūsawī (d. 1184/1770), SW. 216 f. 69v
69. Yād, Hamīdu'd-dīn b. 'Alim Haydarābādī (d. 1216/1801-1802), SW. ■■■ f. 70v
70. Zaynū'l-'abidīn b. Riḍā Shūbah-tārī, poet of Tipu of Mysore (end xii/xviii c.), SW. 106 .. f. 41v

Beg. (f. 5v).

سازو نوای پرده شناسی مقام نازک خیالی ... (f. 6v) ... بر صافی
مشتریان خمخانه معانی پرداز می الی

Copied probably about the beg. of the xiv/xx c.

Fl. 71; S 9.75 × 6.5; 6.75 × 4.25; ll 16, no jadvāls. Europ. pap., thickness 10=0, 67 mm. Ind. modern nast., line 3.5 × 12 mm. Cond. good.

3. Hindustani poets.

767.

تذکره شعری هند

Tadhkira-i-shu'arā-i-Hind.

193/U16.

Another copy of this biographical work on poets who composed poetry in Hindustani, ■ I^vASB 233, by 'Alī al-Ḥusaynī al-Gardizī (f. 3, top). It is the same copy which has been described by Sprenger (Spr 178), who has given its contents in his general list of Urdu poets. The work has been completed in 1165/1752, at Dihli; it begins with Ārzū (f. 5v), and ends with Yakrū (f. 95), containing 97 biographies (EIO 698). A list of these biographies in alphabetical order, is added on ff. 1v-2. Beg. as usual (f. 2v):

ابدادی سخن بحد سخن افروزی سزاست که سر لوح نسخه الی

Copied towards the end of the xii/xviii c. Two seals of Tipu Sultan = f. 2v.

Fl. 95; S 8.25 × 6; 5.75 × 3.5; ll 13, no jadvāls. Europ. pap. (water-marks "Pollera"), thickness 10=0.79 mm. Ind. nast. (southern Indian type), line 2 × 8 mm. Cond. fairly good. Worm-eaten and moderately pasted over. OFW.

768.

گلزار ابراهيم

Gulzār-i-Ibrāhīm.

45/U 15.

Biographies of poets who composed verses in Hindustani, by Hāl, or Khalīl, whose real name was Nawwāb 'Alī Ibrāhīm Khān (f. 2) Amīnu'd-dawla Nāsir-jang (d. 1208/1793-1794). He completed his work in 1198/1784. The present copy is the same one which was described by Sprenger (Spr 180-181), who included the biographies given in it in his general list of Urdu poets. See also Bk 707. The first biography is one of Āftāb (f. 2v), the last one of Yās (f. 257v). There is no colophon, and on ff. 258v-272 there are quotations of *mathnawīs* in Urdu, apparently not belonging to the text of the work. Beg. as usual:

رعنائی کلام بعد متکلمی است کہ انجائی سخنان لاح پرور را الھ

Copied ca. beg. of the xiii/xix c.

Ff. 272; S 11,25 x 8,75; 9 x 4,75; 15-16, no jadwala, quotations are in double columns. Or. pap., thickness 10=0,75 mm. Large Ind. nast., line 4,5 x 15 mm. Cond. fairly good. Slightly worm-eaten and pested. Traces of moisture. CFW.

769.

تذکرۂ ہندی

Tadhkira-i-Hindī.

142/U 17.

Biographies of about 350 poets who composed verse in Hindustani, by Ghulam Hamadānī with the *takhalluṣ* Maḡhafi (d. ca. 1243/1827-1828), who completed it in 1209/1794-1795, as stated at the end (f. 148v). It is the same copy which was perused and described by Sprenger (Spr 182-183). See also Bk 710. The biographies are here alphabetically arranged, the first one of Āftāb (f. 1v), the last of Yakrū, after which are added a few biographies of postesses. All of them have been included in the general list of Urdu poets given by Sprenger. Beg. as usual:

نیکو نویں تذکرۂ کہ غنچۂ دل ہلی لرباب سخن را باہتر از نسیم الھ

Dated the 20th Jum. II 1219/the 26th Sept. 1804, Lucknow. Transcribed by Fidaḥ Husayn, s. of Aqā Mirzā.

Ff. 148; S 9,5 x 6; 7 x 3,75; 11 14, no jadwala. Or. pap., thickness 10=0,83 mm., and at the end=0,56 mm. Ind. nast., line 4 x 13 mm. Cond. good; slightly worm-eaten; traces of moisture. CFW.

3. *Sufis*.

770.

تذکرۃ الاولیاء

Tadhkiratu'l-awliyā'.

III 237.

A fragment of the well known *tadhkira* of 'Aṭṭār, see IvASB 235 and IvC 63. To the references given there add

CHL II, 291 and Bk 659-661. The present copy corresponds with vol. I, p. 10, l. 5 to p. 287, l. 11 of R. A. Nicholson's edition.

Copied apparently in the beg. of the xii/xix c.; the water-marks of the paper contain the dates 1799, 1801, 1803, etc.

Ff. 214; S 11,5 x 7,25, 8 x 4,25; ll 13, within double *jadwals*. Europ. (English) pap., thickness 10=0,83 mm. Clear Ind. nast., line 5 x 12 mm. Cond. tol. good, but paper is decaying.

771.

The same.

A.J. 57.

Another copy of the [redacted] *Tadhkira* of 'Aṭṭār, corresponding to vol. I and vol. II, pp. 1-45 of R. Nicholson's edition, ending with the biography of Ḥallāj. Beg. as usual.

الصدق لله الجواد بافضل انواع النعماء المثلان الخ

Dated: Aurangābād, the 7th Muḥarram 1112/the 24th June, 1700. Transcribed by Khallīfa Saḥmān. A few marginal notes.

*Ff. 1v-265; S 9,25 x 5,5; 7,75 x 4; ll 19, within red *jadwals*. Or. pap., thickness 10=0,52 mm. Ind. nast., line 5 x 9 mm. Cond. tol. good. Worm-eaten. Scrappy poetical quotations on fly-leaves at the beginning.

772.

تذكرة الكرام

Tadhkiratu'l-kirām.

III 226.

Biographies of Sufi Shaykhs belonging to some obscure local branch of the Qādirī affiliation in Bihār, who lived in the second half of the XII/XVIII and in the XIII/XIXc. The author, Muḥammad Abū'l-ḥayāt Qādirī Halwārī (هلوارى) Bihārī (f. 3), was writing after 1249/1833-1834 (this date is mentioned on f. 121v), but he does not give the date of completion of the work. The title also is not mentioned in the preface, the later being apparently damaged towards its end, where in some lines blank spaces are left (f. 3v). The work was lith. in Lucknow, 1880. Beg.

حمد و سپاس مرخالقى را كه از ذره ... اما بعد ، ميكويد بنده بى بضاعت

الحقير الناس الخ

The following biographies are here given :—

1. Muḥammad Wārith Rasūl-namā (born 1094/1673, d. the 2nd Rab. II 1166/ the 6th Febr. 1753). f. 3v.
2. Walī Miyyān (ca. middle xii/xviii c.). f. 10.
3. Muḥammad Ghauth (d. the [redacted] Rajab 1130/ the 8th June 1718). f. 11.
4. Ghulām Muḥammad (ca. middle xii/xviii c.). f. 12v.
5. Ṭamatu'l-Jah (ca. middle xii/xviii c.). f. 13v. (cf. No. 15).
6. La'l-Muḥammad (also the same time). f. 15v. (cf. No. 11).
7. Shāh Maḥdūm-i-Ālam (d. the 26th Rab. II 1173/ the 17th Dec. 1759- f. 16v.

8. Bibi Waliyya (the wife of the preceding). f. 18.
 9. Muḥammad Muḥibū'l-lah Qādirī Falwarī (†) Bihārī (d. 1180/1768-1767)
 f. 18v.
 10. Ghulām Naqshband (d. the 3rd Dhī Qa'da 1173/ the 17th June 1760).
 f. 38v.
 11. La'l-Muḥammad (d. the 23rd Jum. II 1168/ the 8th Apr. 1755). f. 42.
 12. Muḥammad Akram (d. the 17th Shaw. 1174/ the 22nd May 1761). f. 48v.
 13. Gbiyāthū'd-dīn (d. 7th Rab. II 1177/ the 16th Oct. 1763). f. 48.
 14. Ghulām Murtaḍā (ca. end xii/xviii c.). f. 48.
 15. 'Imatū'l-lah (d. the 24th Muh. 1176/ the 15th Aug. 1762). f. 49.
 16. Muḥammad Waḥidū'l-haqq (d. the 24th Šaf. 1200/ the 27th Dec. 1785)
 f. 50.
 17. Khudābaksh (d. the 20th Rajab 1231/ the 16th June 1816). f. 52v.
 18. Shāh Jamun (جمن) (d. the 19th Rajab 1208/ the 20th Feb. 1794). f. 60.
 19. Muḥammad Akram (d. the 14th Rajab 1209/ the 4th Febr. 1795). f. 60v.
 20. Shāh Muḥammadi (d. the 27th Rab. II 1248/ the 17th Nov. 1827). f. 61.
 21. 'Abdu'l-Mughni (d. the 6th Raj. 1240/ the 24th Feb. 1825). f. 61v.
 22. ? (the name is omitted) (d. the 13th Muh. 1205/ the 22nd Sept. 1790)
 f. 61v.
 23. Maṣīhu'l-lah (d. the 25th Rab. I 1175/ the 24th Oct. 1761). f. 62.
 24. Ghulām Muzaḥfer (additional biography). f. 62v.
 25. Mir Badali (beg. xiii/xix c.). f. 63.
 26. Muḥammad Wāsi' (ca. beg. xiii/xix c.). f. 63.
 27. 'Abdu'l-Haqq (son of No. 9). f. 63.
 28. 'Abdu'l-Hayy (son of No. 9). f. 63v.
 29. Nūru'l-Haqq (d. the 4th Sho'bān. 1233/ the 9th June 1818). f. 63v.
 30. Shamsū'd-dīn (d. the 13th Sha'b. 1228/ the 11th Aug. 1813). f. 64.
 31. Muḥammad Ni'matū'l-lah Qādirī (d. 1247/1831-1832). f. 65.
 32. Wāriṭh 'Alī Bihārī (beg. xiii/xix c.). f. 96.
 33. Ḥamid Rājgarī (beg. xiii/xix c.). f. 96.
 34. Ashraf 'Alī (d. the 5th Rajab 1219/ the 10th Oct. 1804). f. 124.
 35. Muḥammad 'Alī Akbar (d. the 18th Dhī'l-ḥijja 1247/ the 20th May 1832)
 f. 126.
 36. Awliyā 'Alī (d. the 16th Ram. 1246/ the 27th Febr. 1831). f. 126v.
 37. Karam 'Alī Bihārī (beg. xiii/xix c.). f. 127v.
 38. Muḥammad Awliyā (beg. xiii/xix c.). f. 128.
 39. S. Rāstī (beg. xiii/xix c.). f. 128.
 40. Ḥājī Haremayn (about the same time). f. 131.
 41. 'Ashiq Shāhid (about the same time). f. 131v.
 42. Isma'il (about the same time). f. 132.
 43. Junayd-i-Thānī (d. the 10th Jum. I 1072/ the 10th Jan. 1062). f. 132.
 44. Shāh Wāsi' (no date given). f. 136v.
 45. Burhānu'd-dīn (d. the 15th Dhī Qa'da 1107/ the 16th June 1396). f. 136v.

Almost all these people had the surnames of Sayyid, Mir, Shāh, etc., as is often the custom amongst the begging darwishes, low class Muhammadans, etc.

Copied towards the end of the xiii/xix c., in an exceptionally ugly and ■■■ handwriting. Notes of Sufic contents on the first two folios.

Ff. 138; S 12.75 x 9.25; 11 x 7; H 23, no jadvāls. Europ. pap., thickness 10 = 0.46 mm. Exceptionally bad Ind. shikasta, often without dots, two different types; line 5 x 15 mm. Cond. good, but paper is decaying.

4. Miscellaneous.

773.

Majālisu'l-mu'miniin.

مجالس المؤمنین

III 276.

The second vol. of this well known work on the biographies of Shi'ite saints, and of eminent men who belonged to the sect, by

Nūrū'l-lah b. Sharif al-Husaynī al-Mar'ashī ash-Shūshtārī (d. ca. 1019/1610), ■■■ IvASB 276 (add to the references given there also Ed 244, BL 363. *Ind. lib.* Bk 720-1). The present copy contains the last six *majlis*es: the 7th, on philosophers, f. 1v; the 8th on Shi'ite rulers, f. 38v; the 9th, on amirs who belonged to Shi'ism, f. 136; the 10th, on Shi'ite wazirs, f. 155; the 11th, ■■■ Arab Shi'ite poets, f. 191; the 12th, on Persian Shi'ite poets, f. 245v. Beg.

مجلس هفتم در ذکر مشاهیر حکمای اسلام و متکلمین اعلام که الح

Good copy, dated the ■■■ Dhī'l-q'ada 1077/the 28th Apr. 1667. Transcribed by 'Abdu'l-Hakīm. Marginal rubrics.

Ff. 319; 8.10×6; 7.6×3.5; ll 21, within gold and blue jaḍwala. Brownish Or. pap., thickness 10=0.63 mm. Good Ind. nat., line 3×10 mm. Cond. very good. Mediocre vignette. Note on f. 1.

774.

(مجموعه)

(Majmū'a).

A.J. 5.

A collection of six treatises, by different authors, all dealing with the genealogy of the Nā'itī family, in Southern India. Four ■■■ in Persian, the fifth in Urdu, and the sixth in Arabic.

1. (ff. 1-124). *Gulistān-i-nasab*, the largest article in this collection, by Ghulām 'Abdī'l-Qādir b. Ghulām Muhyī'd-dīn Nā'itī Shāfi'i, with the *takhallus* Nāzīr (whilst his father is known as Mu'jiz), surnamed Qādir 'Azīm Khān, born in 1200/1786, d. 1243/1827-1828, see *Subh-i-waṭan* (compl. 1258/1842, cf. Spr 172, lith. Madras, 1843, p. 198); *Ishārat-i-Binīsh* (IvC 61, No. 44, f. 48); *Gulzār-i-A'zam* (compl. 1269/1852-1853, lith. Haydarābād? 1272 A.H., pp. 380-361), etc. The work has been completed in 1224/1809 (cf. f. 124, where the chronogram is given, as 'گلستان نسب گردیده شاناب'). But in the colophon there is added:

مصنف کتاب گفته که بغیر ماه ربیع الآخر سنه ۱۲۳۰ مسعود دوم

گلستانی نسب صورت انصرام پذیرفت

i.e. the 13th March 1815. The year 1224 is mentioned as current on f. 47.

The work is divided into three *bābs* (f. 3, bottom), and a *khatima*:

باب اول در بیان فضیلت قوم بنو نائط (f. 4)

باب دوم در بیان نسب راقم سطور (f. 48)

باب سیوم در بیان فضیلت اسلاف بزرگان خود (f. 50)

خاتمة در بیان تفصیل نسب و مستقیم شدن سلسله اقارب این
خاندان (f. 119)

Beg. of the work (f. 1) :

الحمد لله الذي خلق من الماء بشرا فجعله نسبا ... اما بعد، از کمترین
بندگان رب غافر الع

2. (ff. 125-138). *Aḥwāl-u'l-garom*. A short treatise on the same subject as of the preceding item, dealing with another branch of the Nā'it family (here regularly spelled نائت). The author, Muḥammad Akram Khān, calls himself a descendant of Mullā Aḥmad 'Arabī al-Ja'farī al-'Alawī; he gives no dates, but the period of composition is probably the same as that of the *Gulistān-i-nasab*. Beg.

حمد حامدیرا سزااست که محصور الحمد لله ... اما بعد، بندگان احقر
العباد محمد اکرم الع

3. (ff. 139-151). *An-nā'it* (sic). Another short treatise on the same subject, by Muḥammad Sa'id, surnamed Ustād (f. 139); he also does not give the date of composition, but the work must have been finished before 1251/1835 which is given on f. 151 ■ the date of transcription. Beg.

ثنا مر صانعی را سزد که بصفاست کامله ... بندگان اضعف العباد
محمد سعید شهیر استاد الع

4. (ff. 153-170). *Kashfu'n-nasab*. Another treatise on the same subject. The author does not mention his name. He refers to the *Gulistān-i-nasab* (see above, 1), on f. 159; on f. 161 he quotes the work of Muḥammad Akram (2, above), and thus his treatise must have been written after these two. He calls the family Banū'l-Wa'it, and explains that later on they became called Nā'it (f. 160, بنون گردید), thus showing the weak point in these efforts to construct ■ noble pedigree. His work also cannot have been written much later than about 1250/1834, as this copy was transcribed about that time. Beg.

الحمد لله ... اما بعد حمد و صلوة بر هر یک از اقامی و ادانی الع

5. (ff. 171-177). *Shāḥu'n-nasab*. Another treatise on the same subject, in *Hindustani*, with references to the work of Akram Khān (see above, 2), by Muḥammad 'Azīmu'd-dīn Madrasī. No date of composition, but Tipū of Mysore is called 'the

Martyr' ■ f. 175, obviously after his death, and the date of the copy is 1258/1842. Beg.

نحمدة و نستعينه والصلاة والسلام ... اما بعد، بنده آسي (sic)

معتمد عظيم الدين النج

6. (ff. 178-182). *Bahrū'n-nasab*. A short treatise in Arabic, dealing with the descendants of 'Abdu'l-lah al-Wa'it, son of the Isma'ili Imām, Muḥammad b. Isma'il b. Ja'far aṣ-Ṣadiq (the seventh Imām of the Shi'ites). The authorship is ascribed to Jalāl'd-dīn as-Suyūṭī (d. 911/1505). Brockelmann, II, 143-158, does not mention it; the work may be either usually known under a different title, or may form a part of some other composition, ■ simply not belong to the authorship of Suyūṭī at all. Beg.

اما بعد، نبذوا الوايط قوم و هم اولاد عبد الله الوايط النج

Copied apparently ca. 1251-1258/1835-1842, as the latter date is found in the colophon on f. 177, and the former on f. 161. On the same f. 161 the scribe complains of the original being exceedingly faulty with regard to its orthography. The case was probably the ■ also with the other items in the volume as they are full of mistakes of this kind.

Ff. 182 (only the right side of the leaves is occupied with text, the reverse is left blank); S 9,5×6,5; 7,5×4,5; ll 16, no jadwals. Europ. pap., thickness 10=0,67 mm. Ind. nast., line 6×11 mm. Cond. good.

III. ANECDOTES, TALES, ETC.

775.

لطائف الطوائف

Laṭā'ifu't-ṭawā'if.

III 206.

The well known collection of anecdotes, compiled ca. 939/1532-1533, by ('Alī) b. Ḥusayn al-Wa'iz al-Kashifī, with the *takhalluṣ* Ṣafī (here المشتبه بالنصفي), see IvASB 297 (add Bk 732-734). The fourteen chapters, into which it is divided, begin on: I (Prophets, etc.), f. 3.—II (Imams, etc.), f. 12v.—III (kings, etc.), f. 23v.—IV (amīrs, etc.), f. 31v.—V (teachers, etc.), f. 38v.—VI (Beduins, etc.), f. 45.—VII (shaykhs, etc.), f. 55v.—VIII (sages, etc.), f. 65.—IX (poets, etc.), f. 75v.—X (wits, etc.), f. 100v.—XI (parasites, etc.), f. 118v.—XII (misers, etc.), f. 124.—XIII (children, etc.), f. 132.—XIV (fools, etc.), f. 139. Beg. as usual:

بعد از ادای لطایف تصمیدات الهی و لطایف ملوات الخ

Copied about the end of the xiii/xix c.

Ff. 147; 8 11,75×8,75; 8,75×4,75; II 17, no jādvals. Or. pap., thickness 10=0,45 mm. Ind. nast., line 4×12 mm. Cond. tol. good. Worm-eaten, pasted. A few notes on the margins.

776.

نگارستان

Nigāristān.

III 207.

The well-known collection of historical and didactic anecdotes, comp. in 959/1552, by Aḥmad b. Muḥammad (f. 2) b. 'Abdī'l-Ghaḥūr al-Ghaḥārī al-Qazwīnī (d. 975/1567-1568), see IvASB 298, 299 (add references to CHL I, 1195; II, 1327; MG 8). Beg. as usual:

ای طرازنده بهارستان، وی نگارنده نگارستان (f. 2) الفقیر احمد

بن محمد الخ

Dated the 26th Dhī'l-ḥijja 1300 (سنه ۱۳۰۰), or the 28th Oct. 1883 (7); transcribed by Muḥammad Kāsim b. Muḥammad Mu'min Kākulī. Notes on the margins.

Ff. 211; 8 13×8,25; 9,5×5; II 19, no jādvals. Bluish Europ. pap., thickness 10=0,69 mm. Ind. nast., line 4×13 mm. Cond. tol. good. Worm-eaten and pasted over.

777.

عیار دانش

'Iyār-i-dānīsh.

III 193.

The well-known modern version of the book of Dimna and Kalīla, by Abū'l-Ḥaḍl b. Muḥarak 'Allāmī (d. 1011/1602), see

IvASB 292, 293; IvC 106 (add references to CHL I, 693-5, II, 877; Caetani 26; Ed 340; Reh 227 and Bk 736-737). Beg. as usual:

سپس ازل و ابد خداوندی را که کران تا کران الهی

Dated the 29th Jum. I 1144/the 29th Nov. 1731, Peshawar; transcribed by Muhammad Shāh Nawāz, surnamed Muhammad Panāh. Numerous seals, almost all erased. Quotations on f. 1. The book belonged to Nawwāb Šafdar Jang.

Fl. 243; ■ 9,5×5,25; 8×3,75; ll 16, within jadwala. Brownish Or. pap., thickness 10=0,46 mm. Ind. nast., line 6×12 mm. Cond. tol. good. Slightly damaged by ■■■■

778.

وقائع حیدر آباد

Waqā'ī-i-Ḥaydarābād.

A.J. 11.

The well-known facetious story of the siege of Golkonda in 1097/1686, by Nī'mat Khān 'Ālī (Nūru'd-dīn Muḥammad), d. ca. 1122/1710. See IvASB 826 (4), IvC 111, 112, 709 (add references to Ed 82, 375). Cf. further ■ here, No. 816 (28). The present copy has numerous explanatory notes, interlinear and on the margins, in a different handwriting. At the end (f. 47v) there is a satirical *qasida* dealing with the wedding of Kāmkār Khān, apparently also by 'Ālī. It is here called *Qasida dar hajw-i-kat-khuddā'i-i-Kāmkār Khān*. Beg. of the *Waqā'ī* as usual:

دمی که مدرس کشف صبح بر صفه صدق الهی

Dated the 17th Muḥ. 1233/the 27th Nov. 1817, Ḥaydarābād; transcribed by Muḥyī'd-dīn.

Fl. 48; ■ 9,5×6,25; 6,25×3,5; ll 15, no jadwala. Or. pap., thickness 10=0,76 mm. Ind. nast., line 4×10 ■■■■ Cond. not good. Damaged by dampness, worm-eaten.

779.

گل بکاولی

Gul-i-Bakāwali.

III 249.

The story of Tajū'l-mulūk and Bakāwali, translated from Hindustani by 'Izzatu'l-lah (here called Gharībū'l-lah) Bangālī (ff. 4, top), and completed in 1134/1722, see IvASB 311 (add reference, to CHL II, 977 and Bk 746). Beg. ■ usual:

زیغت دیباچه سخن بنام سخن افروں که قفل کنجینه ... (f. 4) اما

بعد، عبد الواجبی رحمة الله المعانی (sic) شیم غیب الله بنکائی (sic) الهی

Dated the 30th March 1816 (1223 of the Banglī era). The name of the scribe (a Hindu), is not clearly written.

Fl. 23; ■ 9,25×6,25; 6×4; ll 13, no jadwala. Gray Or. pap., thickness 10=0,57 mm. Ind. shikasta-nast., line 4×12 mm. Cond. fairly good.

780.

بهار دانش

Bahār-i-dānish.

A.J. 42.

The well-known collection of stories, composed in 1061/1651 by 'Ināyatū'l-lah Kanbū (d. 1082/1671-2), see IvASB 302-3 and IvC 107-8 (add to the references to other catalogues given there also: CHL I, 152-4; II, 190-2; Ed 121-2; Reh, p. 220; Bk 741-2). Beg. as usual:

فائده کتاب مستطاب ازینش و پیرایه صحیفه دانش الهی

Dated the 25th Rab. I 1148/the 15th Aug. 1735. Notes on the margins and at the end.

Ff. 228; S 9,5×5,25; 7,75×3,5; II 15 (partly diagonally written), no jadwals. Or. pap., thickness 10=0,62 mm. Ind. nast., line 3,5×11 mm. Cond. tol. good. Slightly worm-eaten.

781.

منتخب بهار دانش

Muntakhab-i-Bahār-i-dānish.

III 230.

An abbreviated version of the *Bahār-i-dānish*. The abreviator, Dipak Rāy (f. 2, l. 4) prepared this version by order of Shāh Yādū'l-lah al-Husaynī. The present copy is an autograph; it was completed on the 19th Rab. II 1171/the 31st Dec. 1757. Beg.

سپاس و ستایش سر احمدی را که نشو و نماى قدرت ... بعد از

حمد حکیم الهی

The date of the copy and the ■■■■ of the scribe are given above. Scrappy notes ■ the fly-leaf.

Ff. 187; S 8×4,5; 6,25×2,75; II 15, no jadwals (the lines are mostly written diagonally). Brownish Or. pap., thickness 10=0,63 ■■■■ Ind. shikasta, line 4×9 mm. Cond. not very good. Worm-eaten and pasted over.

782.

منتخب شکرستان

Muntakhab-i-Shakaristān.

A.J. 51.

A short extract from the *Shakaristān*, ■■ stated in the heading, where the author's name is also given ■■ Mir Qamaru'd-dīn Mīnat (added-*marhūm*). The latter is apparently identical with Qamaru'd-dīn Minnat Dīblawī (d. ca. 1208/1793-4), cf. IvC 314. The story deals with the well known folkloristic motive of ■ king's daughter asking the solution of various puzzles from her suitors. Beg.

حکایتیست غریب از نسخه شکرستان تصنیف میر قمر الدین منبت
مرحوم کنند (sic) که در زمان قدیم ملکی عظیم بود از قیاسه روم البغ

Copied in the beg. of the xiii/xix c.

Fl. 7; S 8,25 x 5,25; 5,75 x 3; ll 15, within red jadvāls. Or. pap., thickness 5=0,12 mm. Ind. nast. and shikasta, line 4 x 9 mm. Cond. not good. Worm-eaten and pasted over.

783.

قصه سمن رخ و آذر شاه

Qlṣṣa-i-Saman-rukh wa Ādhar-shāh.

A.J. 52.

A fairy tale, dealing with the adventures of king Ādhar and princess Saman-rukh. There is no preface; the title of the work, the name of its author, and the date of composition are not mentioned. On f. 1, left upper corner, there is written: سرگذشت کرمان
از اغا خان.

Beg. of the tale:

راویان اخبار و فائقان اثار در روز کار قدیم بسمت مغرب
پادشاهی بود آذر شاه نام النج

Dated the 22nd Rajab 1226/the 23rd Aug. 1810. A bad copy.

Fl. 64; S 8,25 x 5,5; 7 x 3,5; ll 15, no jadvāls. Or. pap., thickness 10=0,62 mm. Bad Ind. shikasta, line 4 x 10 mm. Cond. not good. Worm-eaten and pasted.

IV. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, ETC.

784.

مکاتبات علامی

Mukātabāt-i-‘Allāmī.

III 260.

A fragment of this well-known epistolographic work. See IvASB 352-354 and IvC 132-133 (add references to CHL I, 89-91; II, 94-101; Ed 332). The present copy contains only the first part, incomplete, and a portion of the second (f. 48); between these there is a lacuna. Many marginal and interlinear glosses and notes. Beg. as usual:

کونا کون نیایش مر داورى را که وجود بشر را الخ

Copied in the beg. of the xiii/xix c.

Ft. 72; S 9,25×5,75; 7,6×4; ll 17. — jadwals. Or. pap., thickness 10=0,53 mm. Ind. nast., line 4,5×10 mm. Cond. tol. good. Stray notes and quotations — fly-leaves at the end.

785.

مفتاح الموصلات

Miftāḥu’l-muwaṣṣilāt.

A.J. 7.

A vocabulary of the — words and Arabic expressions in the *Mukātabāt-i-‘Allāmī* (see preceding note), by ‘Abdu’l-Mannān b. Shaykh Burhān Sīkriwāl (f. 1v, l. 9), see IvC 136. The date of composition is here also not given. Beg.

ستایش و نیایش و منتهای بی منتهای مر قادریرا سزد که الخ

Copied towards the middle of the xiii/xix c.

Ft. 18; S 8,5×4; 8×3,5; ll 13 (double), no jadwals. Brownish Or. psp., thickness 10=0,54 — Bad Ind. nast., line 4×11 mm. Cond. very bad. Almost completely destroyed by worms.

786.

پنج رقعہ ظہری

Panj ruq‘a-i-Zuhūrī.

A.J. 47.

The well-known collection of five epistles, in highly stilted and bombastic style, by Zuhūrī, or Nuru’d-dīn Muḥammad Turabizī (d. ca. 1025/1616), see IvASB 356(4), IvC 139(5). Beg. as usual:

شہید تبسم دیت عشوہ خون بہا الخ

Dated 1290/1873, transcribed by Ahmad (b.) ‘Abdi’l-‘Aziz, in a style imitating lithographa.

Ft. 18; S 10,5×7; 7,76×4; ll 13, within double jadwals. Europ. pap., thickness 10=0,86 mm. Good Ind. nast., line 3×12 mm. Cond. good.

787.

(مجموعه)

(Majmū'a).

III 192.

A collection of fragments, of epistolographis and poetical contents.

1. (ff. 1-2v). *Qā'ida-i-ghālīb wa maghlūb*, a short note of cabbalistic contents, ascribed to the authorship of Aristotle.

2. (ff. 3-4v). Scrappy poetical quotations.

3. (ff. 5-26v). (*Inshā-i-Amānu'l-lah Husaynī*). A short collection of epistolary models, by Amānu'l-lah Husaynī, who died ca. 1044-1048/1634-1637, see EIO 1763(7), 2934; Pr 129; R 877 II. *Ind. libr.* Bb 270 (2). Print. Calcutta, lith. Lucknow, 1873. Interlinear glosses. The copy is probably incomplete at the end. Beg.

حمد وافر خدای را که باتوت قوت ناطقه الهی

4. (ff. 27-66v). (*Inshā*). A fragment of an epistolary work, dealing with specimens of private letters. The author's name is not given, and there is no indication — to the title of the compilation. The allusions scattered in the text make it clear that it cannot have been compiled earlier than the second quarter of the XII/XVIIIc. (*Farrukh-siyar* is referred to on f. 30v, *Jahāndār Shāh* on f. 38, etc.). Beg. of the first complete letter (f. 27v):

قبله صوری و معنی خداوند امال و امانی الهی

(Between this item and the preceding one there are several blank leaves).

5. (ff. 67v-128v). *Yūsuf-u Zulaykhā*. The first half of this famous poem of Jāmī, see IvASB 612, 21. Beg. as usual:

الهی غنچه امید بکشی الهی

Copied about the middle of the xiv/xix c., by different scribes, on different papers; these articles have been bound together quite accidentally.

Ff. 128; ■ 8,5 x 5,75; 6 x 3 (or 3,5 or 4); 11 7; 15; 13, no *jadwāl*. Or. pap. *Ind. nast.* (different handwriting). Cond. tol. good. Traces of moisture.

788.

مجمع الصنائع

Majma'u's-ṣanā'f.

A.J. 53.

A treatise on poetics, comp. in 1080/1080, by Nizāmu'd-dīn Ahmad b. Muḥammad Ṣalīh aṣ-Ṣiddīqī al-Husaynī (f. 2, top), see IvC 176, where an incomplete copy of this work is described. The following references to other catalogues may be given in addition: CHL II, 1144-5; BL 754. The present copy is complete, but towards the end the headings of the chapters which

should have been written in red ink, have been omitted. Beg. as usual :

الحمد لله الذي انعم علينا شكر زیاده از آنچه در تقریر و تکریر
کنجد اما بعد، معروض میدارد که قائل این مقاله و جامع این رساله الع

Copied towards the end of the xii/xviii c.

Fl. 114; S 8×4.5; 6.75×3; ll 14, no jadvāls. Or. pap., thickness 10=0.48 mm. Ind. nast., line 4×13 mm. Cond. good.

789.

کلیات طغرا

Kulliyāt-i-Tughrā.

A.J. 45.

Twenty works in stilted and bombastic ornate prose by Mullā Tughrā Mashhadī (d. 1078/1667-1668), ■ IvASB 371-373 and IvC 145. The copy consists of two different MSS., bound together, and forming a continuation of each other.

1. (ff. 1v-19). *Firdausiyya*. A bombastic description of some places in Kashmir, see IvASB 373. Beg. as usual :

ثنائی بهار پیرائی که انکشت سبزه را بدانه های شبنم الع

2. (ff. 19-24v). *Tājū'l-madā'ih*, ■ stilted eulogy of prince Murādbakshah, son of Shāhjahān, see IvASB 372 II. Beg.

سرخرئی قلم بنکارش ثنائی شهنشاهی است که الع

3. (ff. 24v-29v). *Ilhāmīyya*. Stilted discussions of some Sufic matters, see IvASB 371 II. Beg.

در نزن محبت همه جا خصل یکست (sic) الع

4. (ff. 29v-33v). *Lama'āt*. It is the same as No. 21 in this note, where it is called, as in EIO 1586 VII, *Murtafi'āt*; see also EB 1389(6); R 743 V. It deals with the description of Jahāngir's court. Beg.

نوبهار آمد که مقراض از پر بلبل کند الع

5. (ff. 33v-35v). *Tahqīqāt*. Stilted discussion on planets, etc., see EIO 1586 XI, etc. Beg.

از بس غلط است حرف قاسوس فلک الع

6. (ff. 35v-37). *Majma'u'l-gharā'ib*. Bombastic description of the Kamam lake, ■ EIO 1586 VIII, etc. Beg.

چه نويسم از وسعت دریا جگ کم الع

7. (ff. 37-41). *Tajalliyāt-i-khazān*. A description of Kashmir, see EIO 1586 V. Beg.

کشمیر بود در فصل خزان عالم نور، الخ

8. (ff. 41-43). *Ta'dādu'n-nūr*. A description of the road to Kashmir, — EIO 1586 XII, where its title is given as *Ta'dādu'n-nawādir*. Beg.

در تیره زمین همد دلگیر شدم، و ز غصه اینخاک سیه پیر شدم، الخ

9. (ff. 43-46). *Sāqi-nāma*. A description of spring, usually called *Anusāru'l-mashāriq*, as in No. 17 further on, where another copy of it is given. See IvC 145(10); EIO 1586 XVIII, etc. Beg.

شب نشینان بزم سخن بشراب حمد خالقى سرخوش اند الخ

10. (ff. 46-48). *Kanzu'l-ma'ānī*, in praise of Shāh Shujā', see EIO 1586 VI. Beg.

نفایس مکتوب دهل جواهر حمد مکرمی است الخ

11. (ff. 48v-53). *Dībācha-i-Mi'yāru'l-idrāk*, also called *Āhang-i-bulbul*, or *Jāsh-i-bulbul*, = stilted eulogy of the *diwān* of Hāfiz, see IvASB 371 I; EIO 1586 X. Beg.

پیشرو ساز سخن ترانه حمد صانع است الخ

Dated (f. 53) the 4th Rajab 1157/the 19th Aug. 1744; transcribed by 'Alī Muhammad b. Khudābanda (?). Many marginal and interlinear notes and glosses. Quotations from Tughlq's poetry on ff. 54-54v.

8 8,5×5,25; 7×2,5; ll 22, no jadwala. Greyish Or. pap., thickness 10=0,49 mm. Bad Ind. shikasta and nast., line 4,5×9 mm. Cond. very bad, damaged by moisture. The original size of the MS. was 7,5×3,5, but additional margins have been pasted on, in order to make the leaves of the same size — those of the second half of this volume.

12. (ff. 55v-62v). *Parikhāna*. Eulogies on 'Abbās II, the Safawide, — IvC 145,7; EIO 1586 XIX, etc. Beg.

ای راقم فرد روز چه صبح و چه شام الخ

13. (ff. 62v-65v). *Mi'rāju'l-faṣāḥat*, in praise of S. Bahādur Khān, see IvC 145,6; EIO 1586 XXII. Beg.

از حق سخن معجزه آگین خواهم، نظمیکه کند رسول تعسین خواهم، الخ

14. (ff. 65v-69v). *Namūna-i-inshā*, in praise of Aurangzib see IvC 145,9; EIO 1586 XVII. Beg.

سیمین وزقی ز یاسمین دادند، الخ

15. (ff. 69v-81v). *Thamara-i-tibbī*. Bombastic metaphors from medical terminology, see IvC 145,3; EIO 1586 XVI. Beg.

ای درد تو بهتر از دواى دگرى ' الخ

16. (ff. 81v-83v). *Khamsa darūriyya*, a satire on five courtiers, see EIO 1587 XI; R 743 XIII. Beg.

آزاده ام از دیدن بیدردى چند ' الخ

17. (ff. 83v-90v). *Anwārū'l-mashāriq*, ■ above, No. 9. Before the beg. as in No. ■ (see f. 84, l. 2), there is:

اگر باسان فصاحت ضیا نمیداد در خاور زمین الخ

18. (ff. 90v-105). *Wajdiyya*. Bombastic discussions on musical subjects, see IvC 145,8; EIO 1586 XV. Beg.

این نامه که آواز در انشا دارد ' الخ

19. (ff. 105-112). *Julūsiyya*, in praise of Aurangzīb, at the occasion of his enthronement, see IvC 145,1; EIO 1586 XIV. Beg.

لى كوكبه ات فروغ پيمای سریر ' الخ

20. (ff. 112-120v). *Diwāfat-i-ma'nawī*. Reflections concerning the famine in the Deccan, see IvC 145,11; R 744 XXVI. Beg.

بدکن سال غم آسایش دلها قحط است ' الخ

21. (ff. 120v-124). *Murtafi'āt*, the same as above, No. 4 in this note.

22. (ff. 124-134). *Shahr-āshūb*, or *Āshūb-nāma*, in praise of the works of Zulālī, see IvC 145,5; EIO 1586 XXI. Beg.

این نامه را چو خامه طغرا اتمام کرد، ... شکر ناظمی که اینات بروج

سپهر الخ

Dated the 27th Rab. II 1235/the 8th Apr. 1815. It ■ transcribed from the continuation of the preceding copy, which was much decayed even at that time. There are numerous explanatory notes on the margins at the beginning.

Ff. 134; S 3,5 × 5,25; 6,5 × 2,75; ll 19, ■ jawals. Or. pap., thickness 10 = 0,54 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good, worm-eaten, pasted.

790.

(مجموعه)

(Majmū'a).

Ar. 956a.

Two collections of epistolary specimens.

1. (ff. 1-24v). (*Majmū'a-i-ruq'āt*). A short collection of epistolary specimens, dating chiefly from the XI/XVIIc. They

were extracted, judging from the heading, from various works on *inshā*:

نقل رقعات من انشاء منشائ مقدمین از بیاض بنیچات رای (؟)

Some of them are official letters, but private correspondence predominates. The majority of the letters belong to the beginning of Aurangzib's reign (cf. f. 20, etc.). The collection is incomplete at the end. There is no preface and no mention of the name of the compiler. The first letter is addressed to 'Ali Mardān Khān:

نواب عالی در جلاء والا مناقب کرم فرمای مخلصان الخ

2. (ff. 25v-83v). (*Inshā-i-Dawlatmand Khān*). An incomplete copy of the correspondence of Dawlatmand Khān, collected and arranged by Jān Muhammad (f. 25v). The latter has also contributed — introduction containing the biography of the author with details concerning his origin and ancestors. The author (cf. also about him the *Ma'āthirul-umara'*, Bibl. Indica, vol. I, pp. 413-414, or H. Beveridge's translation, vol. I, pp. 351-357) belonged to a zamindari family in Baglana (بگلانه), near Gujrat, and had the hereditary title of Bharaji (بهراجی). Later on he was converted to Muhammadanism by order of Shahjahan; he was given the title of Dawlatmand Khān, and — post, and died in 1106/1694-1695 (see f. 32v, chronogram (خان دولت و جلاء)). The work has therefore been compiled after this date, probably not long after it. The letters are arranged in the usual way: first are given those to kings, etc., and at the end letters of condolence, all in florid and bombastic style. Although there are no headings in the text itself (space has been left, probably to be filled in red ink), some — given on the margins. On the last folio (83v) there is written ختم مکاتبات, which may mean that the book is almost complete and that only the concluding passage is missing. Beg.

بعد سپاس انرید کار جل ثناؤه و پس از درود نبی نامدار الخ

Copied probably ca. the beg. of 1166/1743, cf. IvC 126 which formerly belonged to the same volume.

Ff. 83; 8 9,5 x 6; 8 x 3,25; 11 15, no jadvāls. Or. pap., thickness 10=0,64 mm. Ind. shikasta-nast., line 5 x 15 mm. Cond. good, slightly worm-eaten. OFW.

791.

منشآت مادهورام

Munsha'at-i-Mād'hūrām.

III 235.

A complete copy of the same epistolographic work as that of which a fragment (here corresponding only with ff. 1v-29v, l. 3, has been described in IvC 150 (add references to CHL I, 1120; II, 118-120). It was compiled by one Mād'hūrām in 1120/1708-1709

(of. f. 2v). The work is divided into two *fasls*, the *first* (f. 2v) on official correspondence, and the *second* (f. 121), on private letters. Beg. as usual:

بعد تعجید خدا و نعمت ختم المرسلین ... بر دبیران دقیق
و روشن ضمیران الهی

* Dated the 7th Sha'bān 1216/the 13th Dec. 1801, at Biḥār, near Cawnpore, transcribed by Karīmū'l-lah b. Muḥibbi'l-lah Khān of Sarai. Marginal and inter-linear explanatory glosses and notes.

Ff. 154: S 9,25 × 5,75; 7,5 × 4; ll 13, no jādvals. Or. pap., thickness 10 = 0,80 mm. Bad Ind. nest., line 5 × 15 mm. Cond. tol. good, worm-eaten.

792.

(مجموعه در انشاء)

(Majūm'a dar inshā).

III 214.

A collection of works dealing with epistolography and religious matters.

1. (ff. 1v-17). *Inshā-i-maṭlūb*. A short work on letter-writing, by Mubārak Ḥashimī, see EIO 2134, 2943 (1), where he is called Mubārak Farshī. The date of composition is not given. Beg.

بعد از آدای شکر افروید کار و پس از ابلاغ درود الهی

2. (ff. 17-55v). *Inshā-i-Harkaran*. A bad copy of the well-known collection of epistolary models comp. ca. 1040/1631 by Harkaran, see IVASB 363 and IVC 141, 717 (2); add references to CHL II, 125-7, 1553; Ed 333. Beg. as usual:

بعد از آدای (sic) ثناء حضرت ایزد متعال ذو الجلال الهی

It is slightly incomplete at the end.

3. (ff. 56-80v). *Wafāt-nāma*. Story of Muḥammad's death, with all usual legendary details. The author's name is not given. Beg.

وفات نامه حضرت رسالت پناه ... هر که در روز یگبار بخواند یا کسی بشنود و آب در دیده کند آتش دوزخ بر وی حرام گردد الهی

4. (ff. 61v-68v). *Inshā-i-gumbadhī*. A very short treatise on epistolography, containing forms of private letters. The author's name is not mentioned, the title is given in the colophon. Beg.

دربین کتب به ... بر کش آواز ... بنده وار عرض میدارد که الهی

Copied: all four items were transcribed by S. Dānish b. Dā'ūd b. Chānd Ḥusaynī, of Gūnnagar (cf. f. 68v). The first (f. 17) is dated 1198 of the Bangla era, the second is not dated, the third (f. 60v)-1199 of the same era, and the fourth (f. 68v) must be also 1199 (1-worm hole), i.e. about 1791.

Ff. 68: S 9 × 6,5; 7,5 × 3,75; ll 16, no jādvals (ff. 1-16 have double jādvals). Or. pap., thickness 10 = 0,56 mm. Bad Ind. shikasta and nest., line 8 × 16 mm. Cond. exceptionally bad, worm-eaten all through.

793.

پیام الفت

Payām-i-ulfat.

III 225.

Florid epistolary forms, by 'Urāj, who wrote apparently towards the end of the XII/XVIII c. Several of his letters have in this copy the names of the addressees written in the headings, and it appears that these were poets or officials of that period. See IvASB 402. Besides Ghulām 'Alī Āzād, there are mentioned: Ghāziyyū'd-dīn Khān Fīrūz Jang (d. ca. 1207/1793) (f. 5), Muhammad Amin Wafā (f. 12v), Shāh Ghulām 'Alī Iljapūri (f. 18), etc. Beg. ■ in IvASB 402:

ای نام تو سر نامه انشای سخن '... تقدس بارگاه کبریائی منزه است الخ

Dated the 24th Rajab 1206/the 18th March 1792. It ■ transcribed apparently by the same man, ■ the same kind of paper, and with the ■ kind of ink as IvASB ■; the general style is also almost the same.

Ft. 25; S 8×4.75; 3.5×3.25; ll 13, no jadvāls. Or. pap., thickness 10=0.80 mm. Ind. shikasta-nast, line 4×12 mm. Cond. not good. Worm-eaten, pasted, the ink has rendered paper fragile. A few notes on the margins.

794.

بیت الجواهر

Baytu'l-jawāhir.

III 213.

A treatise on Persian grammar, stylistics, prosody, and versification, by Nazārat, or Nazāratu'l-lah, as he is called in the colophon. It is divided into four chapters, and was composed probably about the middle of the XIII/XIXc. The compiler does not mention his authorities. His preface and the *khātima* are versified and the date of composition (f. 4v) is expressed in a *mu'ammā* (!). Beg.

نخستین کنم حمد پروردگار، که از امر کرد است لیل و نهار الخ

Copied towards the middle of the xiii/xix c. (1254 of the Bangla era), at Bārānpur. A bad, untidy copy.

Ft. 113; S 9.25×6.25; 7.5×4; ll 13, no jadvāls. Or. pap., thickness 10=0.54 mm. Bad Ind. shikasta-nast, line 5×15 mm. Cond. bad. Worm-eaten, traces ■ moisture.

795.

(مجموعه در عروض)

(Majmū'a dar 'arūd).

A.J. 28.

Two treatises on prosody and versification, one in Hindustani and the other in Persian, and a short note on Persian grammar.

1. (ff. 1-28v). *Riyādu'l-'arūd*. A short treatise on prosody, etc., in *Hindustani*, completed in 1279/1862-1863, by 'Alī Dāmin, ■th the *takhalluṣ* Shawq. It is incomplete in the

beginning in this copy. The work is divided into three *guldasta*. Beg. of the first *guldasta* (f. 1) :

عرض و علم هي که کلام معزونی با قانیه النعم

2. (ff. 29v-105). *Dastūru'n-naẓm*. Another treatise, in Persian, on prosody and versification, by S. Muḥammad b. Muḥammad Bāqir Mūsawī Wālā, who completed it in 1140/1727-1728 (f. 31), see IVASB 1482. The work is divided into a *muqaddima*, three *bābs* (like in EIO 2119), and a *khātima*. Beg.

برجسته مصرع که از رنگینی و رسائی ... (f. 31) اما بعد عرض
نماید بنده تبه کار النعم

3. (ff. 106-112). *Chand gawā'id-i-Fārsī*. A short note on Persian grammar, compiled from several "reliable" works, which are not specified. The name of the compiler is not given. Beg.

قاعدة چهارده صیغه ماضی و مضارع که نزد عرب النعم

Dated (see f. 105) the 11th Shawwāl 1289/the 12th Dec. 1872, Sikanderābād; transcribed by Nūr Muḥammad Khān b. Muḥammad Sa'īd Khān.

Ff. 112; S 7×6.5; 5.25×3.75; li 11, no jadwāl. Europ. pap., thickness 10=0.36 mm. Ind. natb., line 6×13 mm. Cond. good.

V. POETRY.

796.

کلید سکندر نامه

Kalid-i-Sikandar-nāma.

A.J. 7a.

A concise vocabulary to the *Sikandar-nāma* of Nizāmī (cf. IvASB 466, 5, and IvC 200-202). It is apparently the same work as EB 1982. The name of the author is not given. Beg.

الحمد لله ... فبعد میگویم که خواندن سکندر نامه بر مردم بسیار
سخت بود ... باب الف، الله اسم ذات ست اله

Copied in the beg. of the xii/xix c.

Ff. 18; S 2,5 x 4; 7,75 x 3,5; ll 24, no *jadwals*. Or. brownish pap., thickness 10=0,57 mm. Very bad and irregular Ind. nast. Cond. bad. Worm-eaten.

797.

وصلت نامه

Waṣlat-nāma.

III 201a.

The well-known Sufi *mathnawī* of Farīdu'd-dīn 'Aṭṭār (d. ca. 627/1230), see IvASB 477 (9) and IvC 204 (12) (add reference to CHL II, 1355); cf. also IvC 206. Beg. (f. 9) as usual:

ابتدا اول بنام کردگار خالق هفت و شش و پنج و چهار

To this work is prefixed (ff. 1-6v) the *qaṣida*, rhyming in -ār, ascribed to the authorship of 'Aṭṭār (his name is found on f. 3v, penultimate line), see IvASB 907 and IvC 462 (11). Beg. as usual:

چشم بکشا که جلوه دادار منجلی است از نور دیوار

On ff. 67-67v there is a short poem in the form of a *qaṣida*, rhyming in -ar, with the title *Ṭarīq-i-'aql-i-anāmī*, on divination, etc., by observation of the fingers. Beg.

در صبح است ز مسلم بخبر با سازید قوی زان سرور

Dated (f. 66) the 12th Jun. II 1259/the 10th July 1843; transcribed by Nabibakhsh.

Ff. 67; S 3,75 x 5,75; 7 x 4; ll 14, no *jadwals*. Or. pap., thickness 10=0,93 mm. Ind. nast., line 4,5 x 12 mm. Cond. good. Ff. 7 and 8 are left blank.

798.

شعری مولوی

Mathnawī-i-Mawlawī.

A.J. 24.

The *third* and the *fourth* *daftars* of this poem, of Jalālu'd-dīn Muḥammad b. Muḥammad al-Balkhī, surnamed Rāmī (d. 672/

1273), see IvASB 490-495, IvC 207. It is the edition of 'Abdu'l-Laṭīf al-'Abbāsī (d. ca. 1049/1639), called *Nuskhā-i-nāsikhā-i-māhnaviyyāt-i-sag̃hma*, prepared in 1032/1623, see IvASB 495. The present copy contains apparently only the *third* and the *fourth* books, but the folios, which have lost their catch-words, have become hopelessly mixed up, and a restoration of the correct order would require a thorough collation with a complete transcript.

Beg. of the *third daftar*, of the introduction by 'Abdu'l-Laṭīf (in IvASB 495, f. 110, the editor's preface, etc., are omitted):

این دفتر دفترست از نسخه ناسخه مثنویات سقیمه و مثبت و مروج الخ

On f. 2-4v there is an index, and on ff. 4v-5v a translation of the Arabic preface of this book, which begins on f. 6v, as usual:

الحکم جنود اللہ تعالیٰ فی الارض الخ

The *third daftar* itself begins on f. 7, as usual. The end of this part, on f. 24, does not originally terminate it; the real concluding portion is found on f. 129.

The *fourth daftar* begins on f. 25v, with the introduction of the editor, the index, and a translation of the Arabic preface. The poem begins, as usual, on f. 35. This version of the editor's introduction slightly differs from IvASB 495, ff. 168-171.

Copied about the middle of the xii/xviii c.

Ff. 129; S 8,75×4,25; 7×3,5; H 21, within jawale, in four columns. Or. pap., thickness 10=0,37 mm. Ind. nast., line 2,5×7 mm. Cond. tol. good. Worm-eaten, pasted, new margins; a seal on f. 1. The catch-words are mostly cut away or damaged by worms.

799.

کلیات سعدی

Kullīyyāt-i-Sa'dī.

A.J. 42.

The well-known works, in prose and verse, of Musharrifu'd-dīn b. Muṣliḥi'd-dīn, or Sharafu'd-dīn Muṣliḥ b. 'Abdī'l-lah Sa'dī Shirāzī (d. 690-691/1291-1292). See IvASB 524, where a bibliography is given (to the references given there add: CHL I, 937-9; II, 1064-70; RaBr, pp. 48, 76, 121; Ed 104, 284; MQ 27; Caetani 14, 23; Reh 126). This copy has a peculiar feature: the sections of minor poems, i.e. *qasīdas*, *ghazals*, etc., have special *fihrists* prefixed, giving the first hemistichs of the poems.

1. (ff. 1-1v). A general index.

2. (ff. 2v-73). *Gulistān*, see IvASB 532. Beg. as usual:

منت خدای را الخ

3. (ff. 74v-191). *Būstān*, here called, in the heading and in the colophon, *Sa'dī-nāma*. See IVASB 529. Beg. as usual:

بنام خداوند جان آفرین / حکیمی سخن در زبان آفرین

4. (ff. 193v-203v). *Qaṣā'id-i-'Arabī*. The *Arabic qaṣīdas*, cf. EIO 1117 (12), etc. Beg. as usual:

حسبت بهفنی المدامع لا تجری / فلما طغى المساء استظل على السکری

5. (ff. 204-239v). *Qaṣā'id-i-Fārsī*. Persian *qaṣīdas*, with a special *fihrīst* (ff. 204-204v). Beg. (cf. EIO 1117, 8):

شکرو سپاس و نعمت و منت خدای را / پروردگار خلق و خداوند کبریا

6. (ff. 240-252). *Marāthī* (with the *Muthallathāt* at the end), beg.

دل شکسته که مرهم نهد دگر یارش / یتیم خسته که از پای بر کند خارش

7. (ff. 252v-260v). *Tarjī'āt*. Beg. as usual:

ای زلف تو هر خمی کمندی / چشمت بگرشده چشم بندی

8. (ff. 261-383v). *Tayyibāt*, with a *fihrīst* prefixed on ff. 261-267v. Beg. as usual (f. 268):

اول دفتر بنام ایزد دانا / صانع و پروردگار وحی توانا

9. (ff. 384v-431v). *Ghazal-i-qadīm*, usually called *Badā'i'*, cf. EIO 1117 (6), with a *fihrīst* at the beginning, ff. 384-387. Beg. (f. 387v):

الحمد لله رب العالمین علی / الخ

10. (ff. 432-443). *Khawāṭim*. A *fihrīst* is prefixed on ff. 432-433. Beg. as usual (f. 433):

سپاس و حمد بی پایان خدا را / که صنعش در وجود آورد مارا

11. (ff. 443v-452v). *Ghazal-i-qadīm* (again). These are in reality the earlier *ghazals*, cf. EIO 1118 (13). A *fihrīst* is prefixed on ff. 443v-444. Beg. as usual (f. 444):

ای یار نا گریز که دل در هوای تست / جان ترا کر قبول کنی هم برلی تست

12. (ff. 453-473). *Šāhīdīyya*, see EIO 1118 (14), beg.

اما هذه الدنيا بدار محلد، اللهم

13. (ff. 473v-477). *Muqatta'at*, beg.

لاری بسرش نبشته بودند، کین دولت و منصب آن نیرزد،

14. (ff. 477v-488). *Muṭāyabāt* (or *Khābīhāt*), beginning as usual:

قال السعدي الزماني ... عارفي چشم دل بروئی داشت، اللهم

15. (ff. 488v-496v). *Majālis-i-hazl*, see EIO 1117 (15). Beg. of the first *majlis*:

العين (sic) الشيطان و الشتم الحيطان اللهم

The second *majlis* begins on f. 491v; the third—on f. 493v.

16. (ff. 497-502). *Rubā'īyyāt*, beg.

هشدار سری بود ز سودای مست، تا سر نرود دامن امید بدست،

17. (ff. 502v-507v). *Mufradāt*, beg.

هر که آمد بر خدای قبول، اللهم

Dated the 1st Rajab 1008/ the 17th January 1600.

Ff. 507; S 12×7.5; 8.25×3.25; ll 18, within jedwals. Old Europ. pap., thickness 10=0.08 mm. Good Ind. nast., line 3×11 mm. Cond. good, slightly worm-eaten. Ff. 73v-74, 101v-103, 384 are left blank. ■ few additions on the margins. A seal on f. 2.

800.

گلستان

Gulistan.

III 224.

Another copy of Sa'di's *Gulistan*, — above, No. 799 (2). Beg. as usual:

منت مر خدا را عز و جل که طاعتش اللهم

Numerous explanatory notes on the margins. Interlinear glosses.

Copied in the beg. of the xiii/xix c.

Ff. 149; S 11×7; 7.25×3.75; ll 18, within red and blue jedwals. Or. pap., thickness 10=0.57 mm. Ind. nast., line 6×10 mm. Cond. good. Traces of moisture.

801.

تکلیف الناصح

Tuḥfatu'n-naṣā'ih.

III 218.

The well-known brief encyclopædia of the ethical and religious life which is prescribed to a Muhammadan, in the form

of = *qaṣīda*, in 45 *bābs*. The author calls himself Yūsuf Qadā (f. 3, l. 9). He completed his work (f. 48, top) the 10th Rab. II 795/the 23rd February 1393:

هفصد نود پنجمی ذکر هجرت محمد مصطفی
عاشربیع آخرین وقتی ضعی روز قمر

It is dedicated to = Sufi, Naṣīru'd-dīn Maḥmūd (f. 2v). See IVASB 592 (to the references given there add RsBr, p. 122). The present copy is not good, verses are often corrupt. Beg. as usual:

حمد بگویم ببعده سرخالق جن و بشر
کرده معلق آسمان هم اختران شمس و قمر

Dated the 16th Sha'bān 1132/the 23rd June 1720 (1127 of the Bangla era), or the 1st year of Muḥammad Shāh's reign. Scribe—Muḥammad Shākir.

Ff. 48; S 9,25×6,5; 7,25×4; ll 16, no *jadwals*. Or. pap., thickness 10=0,57 mm. Ind. nast., line 4×15 mm. Cond. bad. Worm-eaten. Marginal and interlinear glosses and notes at the beginning.

802.

سلامان و اہسان

Salāmān-u Absāl.

III 216.

Jāmi's (Nārū'd-dīn 'Abdu'r-Raḥmān b. Aḥmad Kharjirdī, d. 898/1492) well-known romantic poem, see IVASB 612 (18). Add RsBr 46, II (6). Beg. = usual:

ای بیادت تازه جان عاشقانی
ز اب لطفت تر ز لب عشقانی

Dated the 7th Safar 1263/the 13th May 1837.

Ff. 42; S 9×6; 6,5×3,5; ll 15, within *jadwals*. Or. pap., thickness 10=0,45 mm. Ind. nast., line 4×11 mm. Cond. bad. Worm-eaten.

803.

دیوان آصفي

Diwān-i-Āṣafī.

III 251.

A fragment of the diwān of Āṣafī, son of Muqīmū'd-dīn Ni'matu'l-lah Quhistānī (d. ca. 923/1517), see IVASB 647 and IVc 243, 737. The present fragment contains only the *ghazals* rhyming in *alif* to *dāl*. In the beginning there = many marginal and interlinear notes and glosses.

Copied in the beg. of the xiii/xix c.

Ff. 29; S 9,25×5,75; 7,75×4; ll 17, no *jadwals*. Or. pap., thickness 10=0,76 mm. Good Ind. nast., line 3,5×12 mm. Cond. tol. good.

804.

دیوان هلالی

Diwān-i-Hilālī.

III 197.

A fragment of the diwān of Hilālī, or Badru'd-dīn Astrābādī (d. 936-939/1529-1533), containing only the beginning, i.e. the

ghazals rhyming in *ati*, *bi*, and = few in *iā*. See IvASB 657, IvC 250 (to the references given there add CHL II, 631-633). Beg. as usual:

ای نور خدا در نظر از روی تو ما را / بگذار که در روی تو بینیم خدا را

Copied about the middle of the xlii/xix c.

Ff. 23; S 8,5 × 4; 5,25 × 2,75; ll 14, no *jadwals*. Europ. pap., thickness 10=1,17 mm. Bad Ind. shikasta, often without diacritical dots, line 4 × 16 mm. Cond. tel. good, but paper is decaying.

805.

دیوان ارسلان

Diwān-i-Arslān.

A.J. 13.

Poems of Arslān, or Qāsim Mashhadī (d. 995/1587), see IvASB 678. This copy contains:

1. (ff. 1v-6v). *Qaṣīda*, beg. as in IvASB 678 (1):

بر حمد پادشاه انس و جن، به که بسم الله آرم هر زبان،

2. (ff. 6v-7v). Two short *mathnawī* poems.

3. (ff. 7v-63). *Ghazals*, alphabetically arranged, beg. as in IvASB 678 (3):

ساقی ز عکس میشد ز روشن ضمیر ما

جامی بده که عارف جا مست پیر ما

4. (ff. 63-68v). *Qif'as*, *chronograms*, *maṭla'as*, etc.

5. (ff. 68v-72). *Quatrains*, beg.

جز باد لعل آن پری و ش مطلب

این سر خوشی از باد تیغش مطلب

Dated the 18th Rab. I 1202/ the 15th Apr. 1845; transcribed by Muḥammad Bāqir.

Ff. 72; S 8,5 × 6,5; 5,75 × 2,75; ll 11, no *jadwals*. Europ. pap., thickness 10 × 0,46 mm. Ind. nask, line 8 × 11 mm. Cond. good. Seal on f. 1v, erased.

806.

دیوان قدسی

Diwān-i-Qudṣī.

A.J. 30.

Poems of Qudṣī, or Muḥammad Jan Mashhadī (d. sometime between 1055/1645 and 1069/1659), see IvASB 745, 746; add CHL I, 426 and RsBr, p. 49. The present copy contains:

1. (ff. 1v-6v). A short *mathnawī* poem, the same as IvASB 746 (f. 82), beg.

دوش بر سوا شدنی عالمی / بود سرم بر سبزی زانو دمی

2. (ff. 6v-69). *Qasīdas*, alphabetically arranged, beg. as in IvASB 746:

من ان نيم كه كنم سرکشي ز تيسخ جفا
چو شمع زنده سرخويش ديده ام در پا

3. (ff. 69-117). *Ghazals*, alphabetically arranged, beg. as IvASB 746:

دان عشقم باده نابی كه ميسوزد مسرا
خورده ام از جام خضرایی كه ميسوزد مرا

4. (ff. 117-120). *Quatrains*, beg.

خو کرد بلطف اگرچه اول راهم، اله

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Fl. 120: 8 7.5 × 4.25; 5.75 × 2.75; li 15, no *jadwala*. Or. pap., thickness 10=0.42 mm. Ind. nast., line 3.5 × 11 mm. Cond. tol. good. Worm-eaten, traces of moisture. A seal on f. l, dated 1262 A.H.

807.

ديوان صائب

Dīwān-i-Ṣā'ib.

A.J. 44.

The well-known *dīwān* of Ṣā'ib, or Muḥammad 'Alī Isfahānī (d. 1088/1677-1678), see IvASB 783-787, IvC 271, 741, 742 (to the references given there add CHL I, 410-14, II, 568-71; Ed 304, 306). This copy contains only *ghazals*, alphabetically arranged. Instead of the poem which is often placed first in many copies (see IvASB 783), and which is here the second, it begins with:

زهی بغمزه جان سرز برق مذهبا، بخنده شکوین نو بهار مشربا

Copied towards the end of the xii/xviii c. Many additional quotations in the margins. A poem of Qudat on the fly-leaf at the beginning.

Fl. 413: 8 9.25 × 6.25; 6.75 × 3; li 15, no *jadwala*. Or. pap., thickness 10=0.63 mm. Ind. nast., line 3 × 9 mm. Cond. not good, worm-eaten.

808.

مفتاح الدقائق

Miftāḥu'd-daqa'iq.

III 208.

A commentary on the shorter version of the *dīwān* of Nāṣir 'Alī Sarhindi (d. 1108/1697), see IvASB 817 and IvC 278. Its full title is (f. Iv, l. 10): *Miftāḥu'd-daqa'iq wa tajlīḥ baḥi'l-ḥaqā'iq*. The author, Jahāngir b. Ghulām Rasūl b. 'Alī Aṣghar ar-Ridawī

al-Husaynī Fawrī (f. 1), completed it in 1183/1769 (f. 1v, l. 6). Beg.

بعد تصدیق معتمد الهی و تمهید سیاس نا متناهی ... میگوید ...

جهانگیر ابن غلام رسول النج

Copied about the middle of the xiii/xix c.

Ff. 84; 8 12 × 8,75; 9,75 × 5,25; 11 21, no jadwals. Or. pap., thickness 10=0,81 mm. Ind. nast., line 4 × 12 mm. Cond. good.

809.

دیوان بیدل

Dīwān-i-Bidil.

A.J. 17.

Ghazals of Bidil, or 'Abdu'l-Qadir 'Azīmābādī (d. ca. 1187/1725), see IvASB 836-840, IvC 288. The poems are arranged in alphabetical order. Apparently several folios at the beginning have been lost, and replaced by only one *ghazal*, beg.

ای کرد تک رهوی سراغ تو لسانها

را مانند اندیشه راه تو مکنها

The *ghazals* which are usually given first in other copies, are not found here.

Dated 1170/1756-1757. Occasional additions and corrections on the margins. A few quotations on the fly-leaves.

Ff. 109; 8 8,75 × 4,5; 6,75 × 3,25; 11 13, no jadwals. Or. pap., thickness 10=0,82 mm. Ind. shikasta-nast., line 4,5 × 11 mm. Cond. tol. good. Worm-eaten.

810.

رساله تیر و کمان

Risāla-i-tīr-u kamān.

III 212.

A short versified treatise on archery, called *Risāla-i-tīr-andāzī* in the colophon. It was completed in the 27th year of Muḥammad Shāh's reign (cf. f. 19v), or 1157/1744 (f. 19, bottom), and dedicated to this prince (ff. 3-4). The name of the author does not appear in the work. It is divided into two bābs, which are subdivided into *fasls*. Beg.

سیاس خداوند بیچون و چند کمان ساز این هفت چرخ بلند

Dated the 28th Dhi Qa'da of the 8th year of Shāh 'Ālam, i.e. 1180/the 25th Apr. 1767; transcribed by 'Izzatu'l-lah Husaynī, of Anwarpūr. A few glosses and corrections in the margins.

Ff. 19; 8 9,25 × 6,5; 7 × 4; 11 15-16, no jadwals. Or. pap., thickness 10=0,60 mm. Ind. nast., line 4 × 12 mm. Cond. bad. Thoroughly worm-eaten.

811.

تحفة المکر

Tuḥfatu'l-makr.

III 217.

A short *mathnawī* poem containing a satirical story about feminine malice, by Ghauthī who, in the colophon, is called Ghulam Ghauth. He completed it in 1178/1764-1765, see f. 15v, l. 2. The title also appears ■ f. 15v, l. 4. The author is apparently not identical with the other Ghauthīs mentioned in Spr 220 and in the *Riyāḍu'sh-shu'arā'*, IvC 57, No. 688. Beg.

پس از حمد و نعمت خدا و رسول " سخی را دهم آب و رنگ قبول "

Copied about the ■ time as it was composed, here dated 1176 of the Bangla era. A few notes and corrections on the margins.

Ff. 15; 8 3,75 x 5,75; 8 x 3,75; II 11, no jadvāls. Or. pap., thickness 10=0,82 mm. Ind. nast., line 5 x 15 mm. Cond. bad, badly worm-eaten.

812.

(اشعار مظهر علی)

(Ash'ār-i-Maẓhar-'Alī).

III 201.

Poems of Maẓhar-'Alī 'Alā'ī Bihārī, who used the *takhalluṣ* Ṣafī, and lived in the beginning of the XIII/XIXc. According to Spr 217 (based on Shāriṣh, who wrote ca. 1194/1780), he was the pupil of Muḥammad Fākhir Makīn (d. 1221/1806), see R 376 (where a detailed biography of the latter, *Anīsu'l-ahibba*, is described). See also IvC 743 where another copy of these poems is noticed. They ■ written in Sufic strain, and many are dedicated to the author's spiritual guide, 'Alā'u'd-dīn Chishtī Sandīlī. Apparently these same poems have been lithographed at Lucknow, 1885.

1. (ff. 1-43v). *Mathnawī*, of didactic contents, the ■ as IvC 743 (1). Beg. ■ in that copy :

ای علاءالدین شیرین داستانی باز گوزان بی نشان با من نشان

2. (ff. 43v-48v). Minor poems, the same as in IvC 743, ff. 54v-60v. The largest are : a *qaṣīda* (f. 44v), beg. دلی دارم بعشق اشفته; and another (f. 47), addressed to 'Alī, beg. ای عشق تو پیر رانی; اولیا را.

3. (ff. 49-53). *Tarjī'band*, the same as IvC 743 (2), in Sufic strain, beg.

ای دیده به بین که حضرت یار بر داشت نقاب را ز رخسار

On f. 53v there is ■ short *ghazal*, called *munājāt*.

In addition to these poems, there is :

4. (ff. 55-75v). A fragment of the *Mathnawī* of Banwālī-dās with the *takhalluṣ* Walī (d. ca. 1073/1663), see IvC 270 and 462 (27). It is the same abbreviation which is described in IvC 462 (27), and Spr 589, consisting of a portion of the *second waṣn* and a short extract from the *first* (here called the second, f. 70). Beg. as usual:

از ان علم شریعت شد معلوم ، شود ترتیب ظاهر تا مسلم

Ff. 1-48 and 53v-75 are transcribed by Muḥammad Baksh; on f. 48v the date is given as the 17th Shawwāl 1261/the 18th Oct. 1845; ff. 49-53 are transcribed by Liyāqat-Ḥusayn, and dated the 2nd Ram. 1261/the 4th Sept. of the same year.

Ff. 75; 82×5,75; 6,75×2,5; ll 16, no *jadwāl*. Or. pap., thickness 10=0,78 mm. Ind. nast., line 4,5×12 mm. Cond. good.

813.

دیوان والا

Diwān-i-Walā.

A.J. 46.

Poems of Walā, or S. Abū Sa'īd b. Abī Tayyib b. Zaynī'l-'abidin Imāmī, surnamed Abū Tayyib Khān (born 1190/1776, d. 1264/1848), see *Isharat-i-Bināsh*, IvC 61 (63); *Natā'ifu'l-afkār*, pp. 460-464; especially *Gulzar-i-A'zam*, pp. 368-382, where a detailed biography of this poet is given. The present copy is his autograph, containing the original draft of this diwān. There are many changes and corrections; many pages or leaves have been left completely blank. On a fly-leaf in the beginning there is a note:

هفتم شعبان سنه ۱۲۵۹ هجری حضرت استاد سید ابوطیب خلی
والا مد ظله العالی دیوان هذا که از طبع مراد انحضرت و خط مبارک آنجناب
است تبرکاً باین ذلیل البضاعت عبودیت مراسم معصود حسین راقم بطریق
هدیه مرحمت فرمودند

This copy gives a good idea as to how diwāns of Oriental poets develop from a small initial collection of poems. It contains almost only *ghazals*, with a few quatrains on f. 100. Beg.

الهی کن خم خمضانه عشق تو دیوان را

سرود مست مغنی ساز بسم الله عنوان را

Copied in the second quarter of the xiii/xix c., as it was presented, as mentioned above, in 1259/1843, and the paper has watermarks 1814 and 1817. Notes on the fly-leaves are the beginning and end.

Ff. 100; 8 7,25×4,5; 5,5×2,75; ll 13, no *jadwāl*. Europ. pap., thickness 10=0,66 mm. Ind. shikasta-nast., line 4×12 mm. Cond. good.

814.

دیوان اعظم

Dīwān-i-A'zam.

A.J. 15.

Lyrical poems of A'zam, or Nawwāb Muḥammad Ghauth Khān, Shahāmat Jang, son of Muḥammad Munawwar Khān, of the Carnatic, who was born (as he states in his autobiography, *Gulzār-i-A'zam*, p. 63) the 29th Dhī'l-hijja 1239/the 25th Aug. 1824. He is the author of two *tadhkiras* of poets: the *Subh-i-waṭan*, comp. in 1258/1842, and based on the *Guldasta-i-Karnāṭik* (see above, No. 766, lith. Madras, 1259/1843); and the *Gulzār-i-A'zam*, completed in 1269/1852-1853 (the title is a chronogram for that date), lith. (Madras?) 1272/1855-1856. His detailed autobiography is given in the latter work, pp. 62-109 (where much of his poetry is included). In the *Subh-i-waṭan* the account is short, see pp. 3-8. Cf. also *Ishūrat-i-Binīsh*, IvC 61 (10). The dīwān in this copy is probably transcribed from the original draft, in which the poems were not yet been finally arranged. It contains:

1. (ff. 1v-32v). *Ghazals*, and their fragments, many changed or corrected by a different hand, perhaps of the author himself. Many of these poems are partly quoted in the *Gulzār-i-A'zam*, pp. 103-109. Beg.

السلام امی ملاذ بو العجیبی ' قرشی هاشمی و مطلبی

2. (ff. 32v-38). Two long *qaṣīdas*, see *Gulzār*, pp. 96-103, beg.

کشت در چارم چو خرددار کل ' حرف زدم ز ارزش بازار کل

3. (ff. 38v-45v). A few more *ghazals*, *fards*, quatrains, etc., probably the latest additions.

An additional poem is also given on f. 1.

Copied about the middle of the xiii/xix = Additions by a different hand.

Fl. 45; ■ 7,5 x 4,75; 6 x 3,5; 11 9, within *jadwals*. Europ. pap., apparently originally intended for a music album, with music bars and embossed margins. Thickness 10=0,92 mm. Good Ind. nast., line 4 x 10 = Cond. still good, but paper is rapidly decaying.

815.

(مثنوی در تصرف)

(Mathnawī dar taṣawwuf).

III 234.

A fragment of a long versified exposition of the system of Sufism. Considerable portions of it have been lost at the beginning and at the end. The title of the work, the name of the author and the date of composition are not found in the present MS. There ■ only very few references to persons or books in

the text: on f. 52 *Gisṭdirāz* (d. 825/1422, cf. IvASB 1219) is mentioned. The *Risāla* of Qushayrī (f. 88); *Iḥyā' 'ulūmī'd-dīn* of Ghazālī (f. 88), and the *Gulshan-i-rāz* (f. 55v). From its tone, however, the tract seems to be a modern work, probably dating from the end of the XI/XVII or from the XII/XVIIIc. In places it seems as if the word عطای may be taken as the *takhallūs* of the author (ff. 64, 81):

شد طلوع کوکب چارم کنون ' از عطای کردگار رهنمون
همچنین آنست کاین روشن خرد ' از عطای حق مکاشف می شود

This, however, is not sufficiently decisive. The work is divided, as far as can be found from this fragment, into four *kaukab*s, each subdivided into several *lam'as* (I—10; II—10; III—8; IV—11). The copy begins with the end of the ninth l. of the first *kaukab*, and ends with the middle of the ninth l. of the fourth). These chapters deal with:

(f. 15v) ' کوکب دوم ' در بیان لوازم طریقت
" (f. 24v) ' سوم ' در بیان قواعد حقیقت
" (f. 64) ' چهارم ' در بیان مدارج معرفت

Almost the whole of the second *kaukab* is lost, because there is a large lacuna after f. 16. Beg. of the second *kaukab* (f. 15v):

میشود طالع ز فضل حق کنون ' کوکب دوم طریقت رهنمون
(the beg. of the fourth *kaukab*, on f. 64, is given above).

Copied in the beg. of the xlii/xix c., as the paper has watermarks 1814.

Fl. 112; 8 8×5; 5,75×3,25; ll 11, no *jadwala*. Europ. pap., thickness 10=0,84 mm. Good Ind. natk., line 3,5×13 mm. Cond. good. A very few marginal glosses.

816.

(مجموعه)

(*Majmū'a*).

III 203.

An anthology, containing complete *mathnawī* poems, or quotations from them, specimens of ornate prose, and a number of minor poetical compositions.

1. (ff. 1-7v). A fragment of a *mathnawī* (written in the *muta-gārīb* metre), without beginning or end. The name of the author is apparently not given in this copy. It contains the usual verbiage concerning the beauty of spring, wine, etc.

2. (ff. 8v-96v). *Sāgī-nāma*, of Zubūrī, or Nūru'd-dīn Muḥammad Turshīzī (d. ca. 1025-1027/1616-1618), dedicated to Bur-

hān II Nizām Shāh (999-1003/1590-1594), see IvASB 717 (add a reference to CHL II, 748). Beg.

تَنَاهَا همه ایند پاک را، تَرِیا ده طارم تَسَاک را،

3. (ff. 96v-101v). *Mi'rājū'l-khayāl*, an allegorical *mathnawī* poem by 'Alī Ridā Ardaqānī, with the *takhalluṣ* Tajallī (d. 1088/1677-1678). See RsBr, p. 49, EB 1138, R 738, Spr 576, etc., cf. IvASB 782. Beg.

در سرم دیگر همای عشق یار، ریخت طرح اشیا از خار خار،

4. (ff. 101v-106v). *Qasidas* of Mu'izz Fīrat (Mu'izzu'd-dīn Muḥammad, d. 1106/1694-1695), who used also the *takhalluṣ* Mūsawī. Therefore another *qasida*, on f. 105, must also belong to his authorship. See IvASB 806 and especially 807, where the poem is mentioned, also IvC 276. Beg. (on the margin):

شبیاز سوز ناله زارم عجب مدار،

در کوش پنبه گر نهد از صبح روزگار،

Beg. of the second poem (f. 105):

مدار چشم بر اسباب عالم فانی، بدست دیو مده خاتم سلیمانی،

5. (ff. 106v-110). *Khusrāw-u Shīrīn* (usually called *Forhād-u Shīrīn*) by 'Urfī, a small fragment, cf. IvASB 685 (add RsBr, pp. 44, 47, 49). Beg. (on the margin):

خداوند! دام بی نور تنگست، دل من سنگ و کوه طور سنگست،

6. (ff. 110-112). Quotations from different poets and princes who composed verses.

7. (ff. 112-144). *Laylā wa Majnūn*. The well-known romantic *mathnawī* poem by Maktabī, composed in 895/1489-1490, see IvASB 640. Beg. as usual:

ای بر احدیت ز آغاز، خلق لزل و ابد هم آواز،

8. (ff. 144-147v). (*Ash'ār-i-Qudsī*). A few quotations from the minor poems of Muḥammad Jān Qudāi Mashhadī (d. sometime between 1055 and 1069/1645-1659), see IvASB 745.

9. (ff. 147v-150v). (*Ash'ār-Qāsim Mashhadī*). A few quotations from the poems of Mullā Qāsim Mashhadī with the *takhalluṣ* Qāsim, who is usually known as Qāsim Diwāna (d. ca. 1136/1723-1724), see IvASB 845, IvC 288.

10. (ff. 150v-154v). *Ghazaliyyāt-i-Tanhā*. A few *ghazals* of 'Abdu'l-Laṭīf Khān Mūsawī, with the *takhalluṣ* Tanhā, cf. Spr 576.

According to Sarkhūsh (Spr 110), he was a nephew of Jalāl Asfīr (d. 1049/1640), and was an official in the Panjāb. According to the *Safīnatu'sh-shu'arā'*, IvC 326, No. 641, he died in 1120/1708-1709. He is apparently different from another *Tanḥā*, whose name was Muḥammad Sa'id, see IvASB 934, 943.

11. (ff. 154v-176). *Farḥād-u Shīrīn*. The well-known romantic *mathnawī* poem by Waḥshī Bāfql (d. 991-992/1583-1584), see IvASB 875. It is apparently incomplete. Beg. as usual:

الهي سينه ده انش افروز ' در آن سينه دلی واندل همه سوز

12. (ff. 175-178). *Qaḍā wa qadar*. The well-known poem of Muḥammad-Qulī Salīm Tīhrānī (d. 1057/1647), see IvASB 748 (2). Beg. as usual (on the margin):

شنیدم یززی از خونا به نوشی ' جو گل از پاره تن خرقه پوشی

In addition to this *mathnawī* there are others by the same author:

13. (ff. 178-179v). *Ta'rif-i-khar*. A satirical poem by Salīm, beg.

ساده دلی را ز پی راکه دوز ' کشت خری چون خر عیسی ضرور

14. (ff. 179v-181). *Ta'rif-i-Kashmīr*, an eulogy on Shāhjahān and a laudatory description of Kashmīr, by the same Salīm. Here only an extract ■ given. See IvASB 748 (3). Beg. ■ usual:

سطن هر جا را منع کردگار است ' کواه پلی بر جا کوهسل است

15. (ff. 181-182). *Mathnawī-i-ḥatīm*. An extract from the poem which is usually called *Khar-dallāl*, also by Salīm, see IvASB 748 (1). Beg.

بسم الله الرحمن الرحيم ' هست عصای ره طبع سلیم

16. (ff. 182-183v). *Hajw-i-ḥamām-i-Shaft'a-i-Athar*. A satire by Salīm on a contemporary poet, Shaft'a, or Athar (cf. IvASB 923, IvC 280). Beg.

شبی چون بخت عشاق از سیاهی

بمعنی صورت قهر الهمی

17. (ff. 183v-184). *Madḥ-u dhamm-i-asṣ*. A short extract from the satire on a horse, cf. IvASB 748 (7), beg.

بود در زیر زانم باد پائی ' نه اسپ بلکه شوخ دلربائی

18. (ff. 184-252v), in *margin*. Isolated poems from different poets, mostly of the XI/XVIIc.

19. (ff. 184v-252v). *Ghazaliyyāt-i-Ṣā'ib*. A selection from the well-known poems of Ṣā'ib, or Muḥammad 'Alī Iṣfahānī (d. 1088/1677-1678), see IvASB 783, IvC 274, 741-2, cf. above, No. 807.

20. (ff. 253-276v), in *margin*. *Qaṣā'id-i-'Urṣī*. *Qaṣīdas* of 'Urṣī, cf. above, 5. See IvASB 683.

21. (ff. 253-258). *Husn-u 'ishq*. A short story, in ornate prose, ascribed to the authorship of Mullā Taḡhrā (see above in this Catalogue, No. 789). This is most probably incorrect, ■ the work is not found in his *kullīyyāt*. Besides, its style is much simpler than in the authentic compositions of this author. See, however, R 850 where another copy is mentioned. Beg.

ارباب اخبار و ناقلان آثار چنین روایت کنند که الح

22. (ff. 258v-274v). *Husn-u 'ishq*. An allegorical story, by Nī'mat Khān 'Ālī (cf. above, No. 778), see IvASB 826 (3) and IvC 149 (add RsBr, pp. 47, 111), beg. ■ usual:

حدیث عشق شد زیب بیانم ' چو شمع افتاد آتش بر زبانم

23. (ff. 274v-276v). Two letters, one by Ṣā'ib (see above, 19), on the prohibition of wine (*dar qadaghan-i-shirāb*), and another, by Naṣīrā-i-Hamadānī (Muḥammad Naṣīr Imāmī, d. ca. 1030/1621), see IvC 140, about the glasses (*'aynak*), addressed to Shaykh Muḥammad-i-Khātūn.

24. (ff. 277v-315). *Mahmūd-u Ayās*. The well-known *mathnawī* poem by Zulālī Khwānsārī (d. ca. 1025/1616), composed about 1024/1615, see IvASB 709-714 (add a reference to CHL II, 1154-6). It is apparently incomplete in this copy. Beg. ■ usual:

بنام آنکه محمودش ایاز است ' غمش بتختانک ناز و نیاز است

25. (ff. 315v-329v). Quotations from different poets. The last three leaves are left blank.

26. (ff. 330-336v). (*Risāla-i-rūh*). An allegorical theosophic story about the nature of the soul, the same as the one described in IvASB 1348 (1). Beg.

حمد بپسند خدای را سزااست که ریاض بدن را بآب روان الح

27. (ff. 337-341v). Scraps, poetical and in prose, ff. 338v-339v are blank.

28. (ff. 342-378). *Waqā'id-i-Haydarābād*, by 'Alī, see above, in this Catalogue, No. 778.

29. (ff. 378v-384). Scrappy poetical quotations.

Copied towards the end of the xii/xviii c., as far as f. 315. The last portion of the MS. was written by different scribes, much later than the bulk of the volume. On f. 386v the scribe of this modern portion gives his name = Muhammad 'Alī; on f. 378 another one calls himself Muhammad Husayn. There are two *'inshās* (ff. 8v and 377v), both of mediocre quality. A few quotations and a *shīr* on the fly-leaves at the beginning.

Ff. 384; 8 9 × 5; 8 × 4; li 12, within triple *jadwāl*, in double column and another column in the margins. Coloured Or. pap., thickness 10=0,51 mm. Good, almost calligraphic Ind. nast., line 3 × 10 mm. Cond. tol. good; worm-eaten, slightly pested. On f. 11 there are two seals.

VI. MUHAMMADAN THEOLOGY.

(a) *Commentaries on the Coran.*

817.

(تفسیر جزء سیم قرآن)

(Tafsir-i-juz'-i-siyum-i-Qur'ân).

III 252.

The text of the last, 30th, *juz'* of the Coran, i.e. *sûras* LXXVIII-CXIV, with an interlinear Persian translation and glosses (ff. 1v-21), and a *tafsîr*, in Persian, on the same portion (ff. 22-68v). The name of the compiler, and the exact title of the *tafsîr* are not given. Beg. abruptly:

چون حضرت رسول دعوت آشکرا کرد و قرآن بر خلق خواند الھ

At the end (ff. 69-84v) there are some more fragments of the Coran, also with ■ interlinear Persian translation.

Copied about the middle of the xiii/xix c. Many marginal notes, ff. 73-84 ■ written on different paper.

Ff. 84; S 9,25×6,25; 3×4,25; H 17, no *jadwals*. Or. pap., thickness 10=0,50 mm. Clear Ind. nast., line 8×12 mm. Cond. tol. good. Traces of moisture.

818.

(رسالہ در تفسیر)

(Risāla dar tajwīd).

Ar. 12135.

A treatise on the pronunciation of the text of the Coran, rules concerning its recitation, pauses, customary orthography, and the principal schools of 'readers.' It seems that the present copy is incomplete, as it begins abruptly with the instructions concerning the correct pronunciation of the letters, without any introduction or the usual preface. Moreover, there is no heading to the first *bāb*, although that of the second is found on f. 3v, of the third—on f. 7, etc. The last heading is that of the 11th *bāb* (f. 38)—در بیان اختلافات راویان. There are no *khâtima* and colophon, so that it is probable that the MS. is also incomplete at the end. On the first leaf is written, in the upper corner: *Tuhfatu'l-gurrâ* (the handwriting is apparently the same as that of the bulk of the copy). It is difficult to determine whether this work is identical with Bl 34, as the name of the compiler is not given here. On ff. 37v-38 the author mentions his meeting with Muḥammad Zamān ar-Riḍawī and Muḥammad Riḍâ Qārī, with whose help he was collating a copy of the Coran in Mekka. Beg.

العصم لله بدانکه پیش از معرفت مخارج دانستن اقسام دندانها
از جمله لوازم ست الهی

Copied about 1140/1727-1728, as some items included in the same *maq'ma's* are so dated.

Ff. 72: 8 7,25 x 4,5; 5,75 x 2,75; ll 14, no *jadwals*. Or. pap., thickness 10=0,81 mm. Ind. neat., line 3,5 x 8 mm. Cond. fairly good. Slightly worm-eaten. CFW.

(b) *Tradition*.

819.

معارج النبوة

Ma'ārijū'n-nubuwwat.

A.J. 32.

The *second half* of the well-known compendium of the orthodox Sunnite tradition concerning the life of Muḥammad, by Mu'īnu'd-dīn b. Muḥammad al-Farāhī, surnamed Mu'īn al-Miskīn (d. 907/1501-1502). See IvASB 50-52 and IvC 11 (add references to CHL II, 1211 and Ed 190). It was commenced in 891/1486, and divided into a *muqaddima* and four *rukns*. The present copy contains only the last two *rukns*; the beg. of the *third*, on f. 1v, is rendered illegible; the *fourth rukn* begins on f. 116v:

رکن چهارم در ذکر هجرت آنحضرت از مکة متبرکه بمدینه الهی

Copied in the xi/xvii c.

Ff. 337: 8 8,5 x 5; 6,75 x 3,25; ll 25, within *jadwals*. Brownish Or. pap., thickness 10=0,81 mm. Good Ind. neat., line 2,5 x 6 mm. Cond. tol. good; badly worm-eaten; badly pasted towards the end. Two bad vignettes, on ff. 1v and 116v.

820.

الشمعة اللامعات فی شرح المشکوة

Ashī'ātu'l-lama'āt fi sharḥi'l-Mishkāṭ.

A.J. 30.

The first two vols., bound together, of the famous Persian commentary on the *Mishkāṭu'l-ma'ābīḥ*, composed in 737/1336 by Waliyyu'd-dīn Abū 'Abdī'l-lah Muḥammad b. 'Abdī'l-lah Khatīb Tabrizī, which is itself a commentary on an earlier work on Sunnite tradition, the *Ma'ābīḥu's-sunnat*, of Ḥusayn b. Ma'ād al-Farrā al-Baghawī (d. 810-516/1116-1122), see Brockelmann, I, 363-364. The commentator, 'Abdu'l-Haqq Dihlawī (d. ca. 1053/1643), completed it about 1045/1635-1636. See IvASB 997-1001. The present volume contains the first seven *kitābe* of the work. The first leaf is of more modern origin than

the bulk of the copy, and there are several leaves lost after it. Beg. ■ usual :

الحمد لله اكمل الحمد على كل حال وفي كل حين الخ

Dated (the end of correction, probably soon after completion of the copy) the 1st Sha'bān 1129/the 11th July 1717. Notes on the margins.

Ff. 694; S 13,75×8,5; 9,6×5; ll 27, within jadvāls. Brownish Or. pap., thickness 10=0,53 mm. Ind. nast., line 4,5×11 mm. Cond. bad. Worm-eaten.

821.

The same.

A.J. 31.

The *third* and the *fourth* volumes, also bound together, of the ■ work, see No. 820. There is no note of the author concerning the revision as mentioned in IVASB 997 and R 14.

The *third* vol. begins, as usual, with *Kitābu'l-bay'* (f. 1v) :

کتاب البیع، بیع گاهی بمعنی عقد آید که اثر آن بر آدمی مل
است الخ

The *fourth* vol. begins with *Kitābu'l-ādāb* (f. 348v) :

کتاب الآداب، طیبی گفته ادب اسمی است که الخ

Dated the 10th Muharram 1091/the 11th Febr. 1680; transcribed at Aḥmad-ābād, by Sayyid Jiwan. Seals ■ f. 1 and at the end.

Ff. 735; ■ 10,5×6; 8,25×4; ll 25, within jadvāls. Or. pap., thick= 10=0,49 mm. Ind. nast., line 3,5×9 mm. Cond. good. Slightly worn-eaten and pasted.

822.

(ترجمة چهل حدیث)

(Tarjuma-i-chihil ḥadīth).

R 51.

The original Arabic text with a Persian translation, and explanations, of 40 selected *ḥadīths*, concerning the spiritual advantages which may be gained by prayers and *dhikr*. The author calls himself Muḥammad b. Aḥmad al-Ghazālī (f. 10, l. 2). Beg. (f. 9v) :

بدان و تفک الله تعالى که این چهل حدیث است الخ

On ff. 1v-9v there are given the *sūras* of the Coran : the 68th, the 73rd, and ■ small portion of the 7th, with a Persian translation.

Copied towards the end of the xii/xviii c.

Ff. 27; S 9×4,75; 6,5×2,75; ll 9, within jadvāls. Or. pap. Ind. nast., line 3,5×12 mm. Cond. bad. Slightly worn-eaten and badly pasted. A bad vignette.

823.

The [redacted]

R 65.

Another copy of the same work, also containing the same *sūras* 58, 73, and part of the 7th (ff. 1v-9). A prayer on a fly-leaf at the end.

Copied towards the end of the xii/xviii c.

Fl. 27; 8 7,25 x 4,5; 5,5 x 3; 11 9, no *jadwala*. Or. pap. Large Ind. nest, line 6 x 12 mm. Cond. bad. Paper is decaying, the lines have "cut through" it. Slightly worm-eaten, pasted. Seals on f. 1, dated 1145 A.H.

824.

روضۃ الحسینیة

Rauḍatu'l-Husayniyya.

III 270.

A large compilation of Shi'ite tradition dealing with the fate, sufferings, etc., of the Shi'ite Imams, the miracles performed by them, and other matters connected with this lore. It was composed by Muḥammed Husayn ash-Sharīf b. Muḥammed 'Alī Kirmānī (f. 2v), who dedicated his work to Fath-'Alī Shāh (1211-1250/1797-1834) (cf. f. 5). There are apparently no references to this work either in the *Kashfu'l-hujub*, or catalogues of Western libraries. The author mentions that he started the compilation of this book when over 50 years old (f. 2). On f. 1 there is a presentation note in his own handwriting:

'(... این کتاب مسمی بروضة الحسینیة را که از مولفات این رو سیاه است و از مصنفات این فقیر مفوض نمودم ...)'

dated the 20th Rab. II 1246/ the 8th Oct. 1830; it may therefore be thought that the work was completed not long before this date.

The present book, which seems to be more the result of pious reflections than of learned research, contains very few references to its authorities. It is divided into 72 *majlis*es and a *khāṭima* (the list of their headings is given on ff. 5-8). The following few specimens will give an idea of the contents of the book and will serve for the purpose of its identification:

(f. 8) مجلس اول، در ایجاد نور پاک حضرت پیغمبر و بیان مولود

مسعود آن برگزیده الخ

(f. 18) مجلس سیم، در مراجعت حضرت رسالت از حجة الوداع الخ

(f. 33v) مجلس ششم، در بیان تولد جناب فاطمة زهرا الخ

- (f. 56v) مجلس دهم ، در واقعه جانسوز و قضیه غم اندوز رحلت زهرا
زهرا النج
- (f. 128v) مجلس بیستم ، در عزیمت شاه شهید از مکه بکوفه النج
- (f. 185v) مجلس سی ام ، در شهادت حبیب ابن مظاهر و زهیر بن
قیس و غلام سیاه ،
- (f. 281) مجلس چهل ، در شهادت غم اندوز شاهزاده علی اکبر النج
- (f. 282) مجلس پنجاهم ، در ورود اهل بیت رسالت بکوفه النج
- (f. 330) مجلس شصتم ، در بیان مسجد رفتن و خطبه خواندن امام زین
العابدین النج
- (f. 380) مجلس هفتادم ، در ذکر شهادت امام زمان موسی ابن
جعفر النج
- (f. 389) مجلس هشتاد و نهم ، در بیان شهادت جانسوز امام مسموم
مظلوم النج

The *khāṭima* (f. 397v) is apparently incomplete, or was left without final arrangement :

خانمه کتاب در بیان نوادر معجزات و خوارق عادات و کرامات و احادیث

فضائل حضرات ائمه معصومین النج

The chapter with this heading ends on f. 404v with a long Arabic poem, apparently unfinished, after which there are found many short *ḥikāyats* and *ḥadīths*, probably also intended for the *khāṭima* :

- (f. 406) حکایت جام ،
- (f. 407v) حکایت دعبل خزاعی و ورود آن بمرور النج
- (f. 412v) حکایت شخص انصار و عاشقی آن النج
- (f. 416v) حکایت امام محمد باقر و ظهور اعجاز آن شاه النج
- (f. 419v) حکایت حبابه و البیسة و ام سلیم النج
- (f. 442) حدیث ولادت صاحب الزمان النج

etc ; all in the same strain. Beg.

سپاس و ستایش خداپرست که راست گیشان حجازی سبب
تألیف کتاب "اما بعد" غریق بحر عصیان و نادانی و سرکشته بادیه جرائم ...
ابن محمد علی کرمانی محمد حسین الشریف بررایی صائی الخ

Copied apparently shortly before 1246/1830 (cf. above). A few notes on the margins. Presentation note on f. 1. Another, about this book's being *waqf*, by Karārat 'Ali Husaynī Jaunpurī, *mutawallī* of an unspecified *Imāmīyā*, dated apparently 1286/1869, invoking curses on those who may misappropriate it. Marks "*waqf*" on every page.

Ft. 488; S 11,25 × 7,25; 8,5 × 4,5; ll 24, no *jadwāl*. Europ. pap., thickness 10=0,56 mm. Good Persian nast., line 3 × 8 mm. Cond. good; worm-eaten, paper in decaying. Seals on f. 1.

(c) *Fiqh*.

825.

مجموعه سلطانی

Majmū'a-i-Sultānī.

A.J. 57.

The well known collection of questions relating to legal practice and *fiqh* in general, compiled, as mentioned in the preface, by order of Maḥmūd of Ghazna. See I^vASB 1046 and I^vC 359, where references to other catalogues are given. Beg. as usual:

الحمد لله بدانکه این کتابیست در مسائل فقه در عبادات و نام
این کتاب مجموعه سلطانی نهاده شد که چون بندگی حضرت سلطان
المشایخ و الاولیا محمود غزنوی را مهم پیش آمد الخ

Copied in the end of the xli/xviii c. Headings of chapters are omitted.

*Ft. 205v-358v; S 9,25 × 5,75; 7,5 × 3,5; ll 15, no *jadwāl*. Or. pap., thickness 10=0,57 mm. Ind. nast., line 5 × 9 mm. Cond. tol. good. Worm-eaten in the beginning. Quotations on fly-leaves.

826.

(مجموعه)

(Majmū'a).

A.J. 22.

Two treatises on the rules of partition of inheritances. Several tables, with explanatory notes, ■ prefixed in the beginning of the volume.

1. (ff. 1-26). *Risāla-i-Irtidīyya*. A treatise on the partition of inheritances, completed in Ramaḍān 1226/Sept.-Oct. 1811 (of. f. 26, where ■ chronogram for that date is given as منتخب مفید).

In a separate preface, apparently of the editor, the work is ascribed to the authorship of Muḥammad Irtidā 'Ali Khān Gopāmawī, son of Muṣṭafā 'Ali Khān, who used the *takhalluṣ* Khūshnūd and Irtidā. He was born in 1198/1784, came from Northern India to Madras where he rose to the position of chief *qāḍī*; in 1208/1851-1852 he

retired and went to Mekka. See *Ishārat-i-Binīsh* (IvC 61, No. 31), and especially the *Gulzār-i-A'zam* (comp. 1269/1852-1853, lith. 1272/1855-1856, pp. 175-180), where the present work is also referred to (p. 177). The present copy was apparently transcribed from a lithographed edition, or from the copy prepared for it. Beg. of the editors' preface:

هذا صورة ما كتبه الفضل السعيد القمقام الخ

Beg. of the work itself (f. 2):

فرض عین است حمد ایرد پاک، اما بعد، این رساله ایست
موسومہ بفرائض ارضیہ الخ

2. (ff. 27v-106v). *Tarjuma-i-Farā'id-i-Sirājiyya bā Fawā'id-i-Sharifiyya*. A Persian translation of the Arabic treatise on the partition of inheritances, according to the Hanafī law, by Sirāj al-dīn Abū Tāhir Muḥammad b. Muḥammad b. 'Abdī'r-Rashīd as-Sajawandī, who wrote towards the end of the VI/XIIc., ■ Brockelmann, I, 378. The name of the translator is not mentioned. A Persian translation of the same work was lith. Calcutta, 1811. The words *Fawā'id-i-Sharifiyya*, in the heading above, do not apparently refer to a separate work. Beg.

جميع سنایش ثابت است مر خدایرا که گفته است رسول خدا
صلم پیامزید فرائض را الخ

An index to this work is added on ff. 106-106v.

Dated (f. 28) the ■ Muharram, and ■ I. 105v—the 23rd Rab. I 1259/the 1st March and the 23rd Apr. 1843, at Nūr, ■ Nellore, near Madras.

Ff. 106; S 11,5 × 7,25; 8,5 × 4,75; U 17, within jadwals. Europ. pap., thickness 10=0,42 mm. Ind. nast., line 4 × 14 mm. Cond. good. Many marginal notes in the beginning.

827.

(مجموعه)

(Majmū'a).

III 238.

A collection of short works on Shi'ite theology, mostly belonging to the authorship of the famous Muḥammad Bāqir Majlisī.

1. (ff. 1v-32v). *Risāla dar riḍā*. A short treatise, by Muḥammad Taqī b. (Maqṣūd) 'Alī Majlisī (born 1003/1595, d. 1070/1659-1660, cf. IvC 381), dealing with the restrictions of marriages between relatives by adoption. This work is mentioned in the *Kashf al-hujub*, p. 260, No. 1410. Beg.

الحمد لله ... وبعد، چنین کردی لرحج المربوبین الی رحمة ربه

الغنی الخ

2. (ff. 33v-45v). *Risāla dar jarāz-i-ukhdh-i-māl-i-nawāsiḥ*. A short work on the permissibility of confiscation of the property of those (Muhammadans) who do not recognise the rights of 'Alī claimed by Shi'ites. The author's name does not appear in the text, but the work is mentioned (as *Aḥwāl-i-nawāsiḥ*) in the list, given in Pr, p. 59, of the works of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Iṣfahānī (d. in 1110 or 1111/1698-1700). The title as above is given on f. 33, not in the text itself. Beg.

الحمد لله و سلام على عباده شيخ طوسي رضي الله عنه در

تهذيب النعم

3. (ff. 46-56v). *Farg miyān-i-ṣiḡāt-i-dihāt wa ṣiḡāt-i-ft'l*. A short treatise, by the same Muḥammad Bāqir Majlisī, on the attributes of the Deity. The title as above is given in the heading; the name of the author is not mentioned in the text, but the work is referred to in the list of Majlisī's compositions in Pr, p. 59. Beg.

الحمد لله و سلام على عباده اما بعد، بايد دانست كه صفات

مقدسہ النعم

4. (ff. 57v-68v). *Risāla-i-bad'*. A note on the creation, etc., by the same Muḥammad Bāqir Majlisī, cf. *Kashf'u'l-ḥujub*, p. 243, No. 1274. Beg.

الحمد لله و سلام على عباده چون در مسئله بدر نزاع عظيم ميان

علمای خاصه و عامه بهمر ميده النعم

5. (ff. 69v-78). *Risāla-i-jabr wa tafwīd*, also called *Risālat ft'l-jabr wa'l-ikhtiyār*, cf. Pr, p. 59; *Kashf'u'l-ḥujub*, p. 252, No. 1329. A short treatise on the question of human free will, etc., by the same Muḥammad Bāqir Majlisī. Beg.

الحمد لله و سلام على عباده شيخ صدوق معتمد بن بلويه قمي

رحمة الله عليه النعم

6. (ff. 78v-90). *Risāla dar sabab-i-shahādāt-i-Shahīd-i-Thānī*. A short account, perhaps by the same Muḥammad Bāqir Majlisī, of the circumstances of the death of a Shi'ite divine, Zaynu'd-dīn al-'Āmilī, in Constantinople. Beg.

الحمد لله ... پس سبب شهادت با سعادت افضل علماء الاعلام النعم

7. (ff. 91-93). (*Risāla dar sabab-i-maraḡhā*). A short note on the retribution of sins inflicted upon mankind in the form of diseases. Neither the title of the note, nor the name of the author are given. Beg.

بدانکه روایت است از ابی عبد الله علیه السلام که گفت الخ

8. (ff. 93v-98). (*Su'ālāt*). Questions and replies concerning different religious matters.

9. (ff. 99-123). Prayers, in Shi'ite strain, intended for different occasions, glorifying the Imams and saints. On f. 109v there is *Du'a-i-Mi'raj*, and other prayers; on ff. 117v, etc., there are short religious stories; on ff. 121v-123 several magical formulas, against the Jinns.

Copied towards the end of 1252 (cf. f. 90) and in the beg. of 1253 A.H. The latest date (f. 121v) is the 25th Jum. I 1253/the 27th Aug. 1837 (cf. also f. 77v). A few additions on the margins.

Ff. 123; S 7,25 x 4,5; 5 x 2,5; ll 12, no jadwals. Green coloured Orient. pap., thickness 10=0,51 mm. Ind. nast., line 3 x 9 mm. Cond. tol. good, but paper begins to crumble.

(d) 'Aqā'id.

828.

مفتاح الصلوة

Miftāḥu's-ṣalāt.

A.J. 48.

The same treatise on the elementary prescriptions relating to ordinary Muhammedan prayer, as described in EIO 2687, IvASB 1039, and IvC 358. The name of the compiler is here also not mentioned, and the date of completion is given as in other copies, i.e. the last day of Dhī'l-hijja 1061/the 13th Dec. 1651. Beg. as in other known copies:

الحمد لله بدانکه (نا) نیک بخت کند ترا خدایتعالی که

دانستن فرض بر هر مکلف فرض است الخ

Dated: Shawwāl 1235/July-Aug. 1820. Scribe: Faṣīḥu'd-din. Marginal and interlinear notes = many folios and at the end.

Ff. 155; S 8,25 x 5,75; 6,25 x 3,25; ll 9, no jadwals. Europ. pap., thickness 10=0,57 mm. Ind. nast., line 4 x 10 mm. Cond. good.

829.

(مجموعه)

(Majmū'a).

A.J. 55.

A collection of short treatises of theological contents, by different authors.

1. (ff. 1v-24v). (*Risāla-i-ziyārat-i-qubūr wa ghayruhu*). A short treatise dealing with different minor theological ques-

tions, by 'Abdu'r-Rahmān b. 'Abdi'r-Rahīm al-Harmī al-Fārsī al-Anṣārī ash-Shāfi'ī al-Ash'arī an-Naqshbandī al-Qādirī. The treatise is called (on f. 1) *Radd-i-Wahhābiyya*, and is probably really directed against some principles of the Wahhābiya. The tract has been completed at Mekka, the 4th Muh. 1264/the 12th Dec. 1847 (f. 24v). Beg.

ملت خدايوا كه از غايه لطف و نهايه الطاف خالق بشر فرمود
اما بعد، چنين گويد اقل طلبه عبد الرحمن النج

2. (ff. 25v-38). (*Maktūb-i-shikāyat*). A short tract which, judging from the next item here (3), is apparently a kind of appeal to the governor of Tonk (ٹونك, in Rajputana), cf. f. 26, 39, concerning some difficulties caused to the author by the officials. It deals chiefly with religious questions, giving many Sufic references; as principal authority is quoted the *Balāghu'l-mubīn*, by Muḥammad (b.) Isma'īl (Bukhārī), ■ *khalīfa* of apparently a local saint, Sayyid Aḥmad. The author does not give his own name plainly:—

التماس ميكنند بنده مسكين حزين بي علم و عمل شريف الوطني مهجور
و محروم النج

As he is most probably identical with the person referred to in the next item, he may be one 'Abdu'l-Karīm, a converted Hindu, who died shortly before 1258/1842 on his pilgrimage to Mekka (f. 39v). Beg.

حمد بي عدد و شكر بي حد مر ذات ياك خداي ... راست ...
اما بعد، التماس ميكنند النج

3. (ff. 38-39v). *Dibācha*. A short note, written in 1258/1842, at Mekka, by 'Abdu'l-'Azīz b. 'Abdi'l-Hakīm, apparently narrating the circumstances in which the preceding item was written. Beg.

الحمد لله وحده و الصلوة و السلام اما بعد، راقم اين ديباچه فقير
حقير النج

4. (ff. 40-46v). *Mas'ala-i-mumāni'at-i-ziyārat-i-qabr-i-Nabī*. A short tract, in the form of a commentary on some quotations, in Hindustani, from the writings of Muḥammad b. Isma'īl Bukhārī (f. 44), referred to above, concerning the question of pilgrimage to the graves of saints. The comments are in Persian (beg. on f. 41). The exact name of the commentator is not

mentioned. In the heading he is apparently called *Sharafu'l-Mulk* (سرف الملک, f. 40). Beg.

این اوراق در رد مسئله ممانعت زیارت قبر نبی اکرم قوله، لور
نیسری بات بهه که بعضی کام تعظیم کی (f. 41) کلام این قایل ملاحظه
کرده شود که وی الهی

Copied towards the end of the xiii/xix c. A few marginal notes.

Fl. 46; S 9,25×6,5; 6,5×4; l 12, no *jadwala*. Europ. pap., thickness 10=0,62 mm. Ind. nast. and *shikasta*, line 4×9 mm. Cond. good. Seal of *Dārsh Jang* (he ■ mentioned in the text of the 1st item).

830.

(رساله در فرشتها)

(*Risāla dar firishtahā*).

Ar. 954a.

A short note on angels, and some eschatological beliefs of Muhammadanism. According to ■ note at the beginning, it was specially translated from Arabic, for the convenience of readers who do not know that language. On the first leaf the title of the treatise is given ■ *'Aqā'id-i-Fārsi*, and the work is ascribed to 'Abdu'l-Haqq Dihlawī (d. ca. 1053/1643). This seems entirely imaginary; the note also has nothing to do with the well known *Takmilu'l-īmān*, of that author, dealing with similar matters (cf. IVASB 1078). The name of the compiler is not mentioned in the text. Beg.

بنام خدای مهربان بخشاینده، حقیقتهای چیزها در نفس الهی

Copied about the middle of the xii/xviii c.

Fl. 4; S 6,75×4,5; 5×2,25; l 17, ■ *jadwala*. Or. pap. thickness 5=0,28 mm. Ind. nast. line 4×9 mm. Cond. tol. good. Worm-eaten. ORFW 1826.

831.

(رساله محمد حسین کرمانی)

(*Risāla-i-Muhammad Husayn Kirmānī*).

III 188.

A controversial treatise defending the correctness of the beliefs of the famous Shi'ite divine, Ahmad b. Zaynī'd-dīn Ibrāhīm b. Saqur b. Ibrāhīm b. Dāghir b. Rāshid al-Aḥsā'i (f. 21). He lived in Yazd and Kirmān, then came to Tih-rān, in the reign of Fath-'Alī-Shāh Qajar (1211-1250/1797-1834); then went to Mashhad, and Mesopotamia, was accused of heresy, and died on his pilgrimage to Mekka in 1240/1824-1825 (see f. 80, where the date is given as ۱۲۴۰ سنه). The author, his follower, Muhammad Husayn b. 'Alī Akbar Kirmānī, surnamed Muḥit (f. 5v), wrote this book apparently very shortly after Aḥsā'i's death; judging from the terms in which he mentions Fath-'Alī-Shāh, the work must

have been compiled within the latter's reign, i.e. before 1250/1834 (cf. f. 35v). The treatise is written in stilted florid language; it contains a laudatory biography of Aḥsā'ī (ff. 21-80), and the second half of the book is devoted to the different subtleties of theology in which Aḥsā'ī deviated from the opinions of the majority of the Shi'ite clergy. The author mentions that he originally wrote this book in Arabic (f. 5), but had rewritten it in Persian in order to facilitate its use by those not strong in Arabic. Unfortunately, he does not give the exact title or the date of composition of his treatise. On f. 1 it would appear that the title is *Dalīl-i-mutahayyirīn*, which seems a quite probable one. The work gives much interesting information about the life of the Persian clergy at the period. Beg.

سپاس افزون از حیز و هم قیاس، و خارج از حوصله ادراک الهی

Dated the 4th Sha'bān 1282/the 28th July 1846; transcribed by 'Abdu'l-barr, or Abū'l-Ḥasan Isfahānī, an inhabitant of Karbalā. On f. 1 there are seals and notes, dated 1283 and 1284 A.H.

Ff. 152; 8,5 x 0; 8 x 3,5; 11 17, no jadwala. Europ. pap., thickness 10=0,61 mm. Persian nast., line 3,5 x 0 mm. Cond. good. A few notes and corrections on the margins.

832.

(رساله در عقائد شیعیه)

(Risāla dar 'aqā'id-i-Shī'iyya).

III 267.

A short *risāla*, containing replies by Aḥmad b. Isma'īl Khurāsānī (f. 2v) to some questions, addressed to him, concerning the pilgrimage to Shi'ite holy places, etc. The author does not mention the date of composition or the title of his work, and apparently never refers to his authorities. Judging from his style, he must be a quite modern writer. Beg.

الصدق لله الذي جل و علا عن نسب الامكان اما بعد، ميگويد.

فقير محتاج برحمة رب الهی

The tract is not divided into *bābs*, = *faṣls*. Notes on the margins.

Copied about the middle of the xiii/xix c.

Ff. 13; 8,75 x 3,75; 4,25 x 2,25; 11 16, no jadwala. Europ. pap., thickness 10=0,72 mm. Persian nast., line 3 x 7 mm. Cond. tol. good. There are lacunae in the middle.

833.

(مجموعه)

(Majmū'a).

III 266.

A collection of works of religious and Sufic contents, mostly fragmentary.

1. (ff. 1-18). (*Risāla-i-dah mas'ala*). An incomplete copy of a short tract, dealing with 10 questions concerning different subjects such as creation, revelation, Muḥammad's *mi'rāj*, etc., and giving replies to them, in Sufic strain. The author, who is at the same time the scribe (قد فرغت من تحریر و تکتیب هذه الرسالة), is Muḥammad Ḥusayn b. Muḥammad Kāzīm al-Khurāsānī, who wrote in 1240/1824. The tract opens with the sixth question:

مسئله ششم در باب فرشته و حقیقت آن که جوهریست و آن بطرفه
العینی هزار ساله راه میرود الخ

The first reply is found on f. 2v:

جواب اول در آنکه مقصود از آفرینش که آنرا باعث و سبب الخ

2. (ff. 18v-42v). *Tanbīhāt-i-radd bar Sūfiyya*, called in the colophon *Risāla dar bayān-i-jamā'at-i-abāḥāt*. A short tract, divided into *tanbīhs*, refuting the principles of Sufic doctrine. The author does not mention his own name, but the copy is transcribed by the same hand as the preceding treatise, at about the same time, it is probable that it may be due to the same author. Beg.

امام الانام حجة الاسلام محمد بن محمد الغزالي کوید
بدانکه کمره‌هان در اصول دین و قواعد شریعة بسیلر اند الخ

3. (ff. 43v-45). Scraps, apparently of magical contents.

4. (ff. 46-59). *Gulshan-i-rāz*, fragment of this well known poem, see Iv ASB 553, IvC 461, and further on, No. 854, corresponding to f. 1v, bottom, to f. 12v, l. 4 of IvC 461(1).

The first two items are dated the 12th and the 28th Rab. I 1240/the 4th and the 20th Nov. 1824. Scribe, as mentioned above, Muḥammad Ḥusayn b. Muḥammad Kāzīm al-Khurāsānī. The 4th item is written by a different hand.

Ff. 59; 30 x 4; 4.25 x 2.25; il 14, jadwals. Europ. pap., thickness 10=0.87 mm. Persian nast, line 3 x 6 mm. Cond. tol. good. Worm-eaten.

(e) *Prayers and religious miscellanies.*

834.

زبدة الدعوات

Zubdatu'd-da'wāt.

Ar. 336.

A treatise on prayers, in Shi'ite strain. The name of the author and the date of composition are not mentioned. The title is given on f. 3v, penultimate line. It is divided into a *mugaddima* (f. 4), 4 *faṣls*, and a *khātima* (*faṣls*: I on f. 6; II on f. 24; III on f. 72v; IV on f. 97); the heading of the *khātima* does not

appear. On the margins there are numerous additional prayers, and also notes, some written by a different hand.

On ff. 1v-3 there is an independent prayer, in Arabic. On ff. 103-111 there are additional prayers of magic contents, with specimens of different *khutbas*.

The work begins on f. 3:

يا حبيب مقرة المتقين نصمك ونشكر ربنا مجيب دعوة العباد

Dated (f. 103) the 13th Muḥarram 1065/the 23rd Nov. 1654; transcribed by Muḥammad Bāqir b. Muḥammad Ḥusayn Ṭalqānī. Notes on the fly-leaves; seals of Tipu Sultan, Muḥammad 'Askarī Ḥusaynī (dated 1115/1703-1704), etc.

Ff. 111; 8 10×6,26; 6,76×3; li 12, no *jadwals*. Or. pap., thickness 10=0,56 mm. Good Ind. nest., line 4,5×9 mm. Cond. rather bad, badly worm-eaten and pasted over. CFIV.

835.

مقبس المصابيح

Miqbāsu'l-maṣābiḥ.

III 208.

A collection of Shi'ite prayers, attributed to the authorship of the Imams, explained in Persian. It is an extract from the voluminous Shi'ite theological encyclopædia, the *Biḥāru'l-anwār*, of Muḥammad Bāqir b. Muḥammad Taqī Majlisī (d. ca. 1110/1698-1699), prepared by the author himself (cf. ff. 1v and 2). It is dedicated to Shah Sulaymān Ṣafawī (1077-1105/1667-1694), cf. f. 3v. The work is divided into 10 *faṣls* which are subdivided into numerous minor sections. See R 20. Beg.

الحمد لله الذي جعل الصلوة للمؤمنين معراجاً إلى

Dated the 20th Shawwāl 1156/the 7th Dec. 1749.

Ff. 230; 8 7×4,26; 5,26×2,75; li 14, within *jadwals*. Or. pap., thickness 10=0,32 mm. Ind. nest., line 3×7 mm. Cond. tol. good.

836.

(مجموعه)

(Majmū'a).

Ar. 1244.

A collection of prayers, charms (*ta'wīdh*), magic formulas, etc., with detailed Persian explanations. The name of the compiler is not mentioned. It is apparently a kind of *bayāḍ*, album of extracts of this kind rather than an independent work. The first and the last items begin and end abruptly, and it is impossible to find how much has been lost at each end.

Copied in the beg. of the xii/xviii c.

Ff. 137; 8 5,5×3; 4,26×1,75; li 13, within coloured *jadwals*. Or. pap., thickness 10=0,68 mm. Good Ind. nest., line 3,5×5,5 mm. Cond. fairly good. CFV.

837.

(مجموعه)

(Majmū'a).

III 255.

Two short religious legends :

1. (ff. 1v-8v). *Mī'rāj-nāma*. The story of Muḥammad's *Mī'rāj*. The name of the author and the date of composition are not mentioned. Beg.

الحمد لله (sic) ... بدانکه معراجنامه سید کائنات و خلاصه موجودات الهی

2. (ff. 9v-14). *Tawallud-nāma*. In the beginning of the paper it is called *Āfarīnīsh-i-ḡīṣat-i-Muḥammad*. It is the legend of the birth of Muḥammad. Beg.

افرینش صفت محمد مصطفی رسول الله ... در روایت آورده اند

که خواستن خدیجه الهی

Dated the 14th Shawwāl 1134/the 28th July 1722; the proprietor, most probably the copyist himself, calls himself S. Chānd b. Ḥashim Jiw of Hūglī. A few marginal notes, and one on f. 14v.

Ff. 14; ■ 9,25 × 6,5; 6,75 × 3,5; ll 15, no jadwala. Or. pap., thickness 10=0,53 mm. Ind. shikasta-nasta, line 3,5 × 10 mm. Cond. bad; worm-eaten.

838.

(مجموعه)

(Majmū'a).

Ar. 1008.

A few works of a devotional character, and a glossary of poetical terms at the end.

1. (ff. 1v-2). *Isnād-i-du'ā-i-mu'azzam*. A versified note on the spiritual advantages of the prayer called *Du'ā-i-mu'azzam*, by Miskīn Taqī; it is impossible to identify this Taqī with any of a dozen of this name mentioned in the *tadhkiras*. Beg.

سپاس بی قیاس آن پادشاه را،

که پیدا کرده از نبود ما را،

2. (ff. 2v-6v). *Du'ā-i-Suryānī*, with a versified translation, cf. IVASB 1323 (5). The well-known religious poem in Arabic, with a detailed Persian paraphrase. Beg. as usual:

انا الموجد ناظلي تجدي، الهی

Beg. of the Persian translation:

منم موجود ای طالب کجائی، چرا در حضرت ما می نیائی،

3. (ff. 8v-8). *Du'ā-i-mughni*. A prayer in Arabic, with a Persian introduction. The prayer is ascribed to the legendary saint, Uways Qarani. Beg.

این دعا از حضرت خواجه اویس قرنی است اله

4. (f. 8v). A fragment of a prayer.

5. (ff. 9-12v). (*Farhang*). A list of Persian and Arabic words. At the top of f. 9 is written that this is *Farhang-i-Hāfiḡ*, but this may be incorrect. The words are grouped under subjects. Beg.

باب اول در صفت موسی "مقامه" مجله اله

The first part, up to f. 11, was copied in the beg. of the xii/xviii c., the end—much later, on different paper, by a different hand. Many notes in the margins. A note on f. 1, dated 1193 A.H.

Ff. 12; S 8,75×5,25; 7,35×3,5; ll 17, no jadvāls. Or. pap. Ind. nast., line 4×9 mm. Cond. fairly good. Traces of moisture. OPW.

839.

(رساله ادعیه)

(*Risāla-i-ad'īya*).

Ar. 1207.

A detailed treatise on prayers suitable for every occasion in daily life. The exact title, the name of the compiler, and the date of composition are not mentioned. The book is incomplete at the end; it may have been written any time before the middle of the XII/XVIIIc., which is the date of the copy. The prayers are only those prescribed to every Muslim, and there is nothing particular in the work to connect it with some definite Sufic order as is often found in compilations of this kind. Beg.

الحمد لله... قال الشيخ بدائنه طريق شيوخ سلف رضوان الله عليهم اله

Copied about the middle of the xii/xviii c. The last three leaves are written by different hand.

Ff. 280; S 7,25×4,5; 4,75×2,5; ll 15, no jadvāls. Or. pap., thickness 10=0,53 mm. Good Ind. nast., line 3,5×2,5 mm. Cond. good. OPW.

840.

(مجموعه)

(*Majmū'a*).

Ar. 870.

A collection of short works and scraps chiefly dealing with prayers. They are mostly Shi'ite in spirit.

1. (ff. 1-10). (*Risāla dar khawāṣṣ-i-asmā*) or (*Iṣnād-i-nu-wad-u nuḥ nām*). A short work on the peculiar effects of the

invocation of this or that epithet of God. The name of the author, the title, and the date of composition are not mentioned. Beg.

روایت میکند شیخ ابو الحسن بن الحسن باجوئے از شیخ جعفر النعمانی

2. (ff. 10v-12). *Fāl-nāma*. A short work on fortune-telling, in verse, composed for Hārūn'r-Rashīd (170-193/786-809), and versified by Muḥammad b. Mas'ūd. Beg.

الحمد لله ... بدانی اسعدك الله في الدارين که این فالنامه مبارک النعمانی

3. (ff. 12-15). (*Sharḥ-i-du'ā-i-Nādi 'Alīyyan*). An explanation of the well-known Shi'ite prayer "Appeal to 'Alī," and other similar matters. Beg.

ناد علیا من انقاس افضل المناظرین النعمانی

4. (ff. 15-18v). *Kitāb-i-ghālib wa maghlūb*. A short treatise on cabbalistic doctrines, ascribed to the authorship of Aristotle who composed it for Alexander. See also above, No. 787 (1). Beg.

الحمد لله ... اما بعد بدانکه این کتاب غالب و مغلوب است النعمانی

5. (ff. 17-20v). Stories and anecdotes, in Sufic strain.

6. (ff. 21-22v). (*Risāla dar sū'at-i-sa'ādat*). A note, or a fragment of a larger work, on auspicious hours. It is in verse, with a short prose preface. Beg.

اگر خواهی که ساعت نیک و بد را بدانی النعمانی

7. (ff. 23-24). *Ash'ār-i-Thaṇā'ī*. A few quotations from Ḥusayn Thaṇā'ī (d. 996/1583), see IṽASB 620, beg. with the usual first *ghazal*. At the end there are quotations from some other poets.

8. (ff. 24v-25). (*Fāl-nāma-i-ḥurūf*). A note on the mystic meaning of the letters of the alphabet.

9. (ff. 25v-26). *Ṭarīq-i-dānistān-i-rijālu'l-ghayb*. On the methods of recognition of the invisible guardians of the world.

10. (ff. 26-31v). Miscellanies: on the peculiarities of the Coranic verse II, 256 (*āyatu'l-kursī*); a quotation from the *Faṣḥu'l-khṭāb* (see IṽASB 1218); a note on the omens to be drawn from noticing the new moon, etc.

Copied about the middle of the xii/xviii c. A few notes on the margins.

ff. 31; 8 8,5 × 6; 8 × 4, 11 17, within jadwala. Brownish Oz. pap., thickness 10=0,62 mm. Ind. nat., line 3,5 × 9 mm. Cond. fairly good. Slightly worm-eaten and pasted. CFW.

841.

دُعَا دَفْعِ دُشْمَنِ

Du'ā-i-daf'-i-dushman.

Ar. 1240.

A prayer, in Arabic, which helps to overcome the enemy. There is a lengthy Persian explanatory introduction, beginning:

برای دفع دشمنان و حسودان و مقهوری اعدای اله

Copied about the middle of the xii/xviii c.

Fl. 9; 8 6×3.5; 3.25×2.25; ll 7, no jadvāls. Brownish Or. pap. Ind. nast. and shikasta. Cond. tol. good, worm-eaten. OFW 1825.

842.

(مجموعه)

(Majmū'a).

R 59.

A scrap book, chiefly containing prayers and fragments of the Coran:

1. (ff. 1-2v). Prayers; a few poetical quotations, in Persian.
2. (ff. 3-18v). Prayers, in Arabic. On f. 3, top, they are called an extract from the *Jawāhir-i-khamsa* (cf. No. 860 here).
3. (ff. 18v-24v). A *qaṣida*, in Arabic. At the end there are several Persian poetical quotations.
4. (ff. 25v-177). Several *sūras* from the Coran (36, 71, 78, 56, 67, 48, 73, 62, 55, 18, 12, 44), as well as the beginnings of different other *sūras*.
5. (ff. 177-214v). Prayers, with explanations, in Persian, regarding the most different occasions in life.
6. (ff. 215-217v). *Munājāt*, in Persian.
7. (ff. 218-275v). Scraps, in Persian and Arabic, of religious contents, chiefly prayers, *munājāt*, stray poetical quotations, etc.

This scrap book was probably intended as a sort of 'religious album,' and the entries are made by different hands.

Copied about the end of the xii/xviii c.

Fl. 275; 8 4.5×3.25; 2.75×1.75; ll 7-9, etc., no jadvāls. Or. pap. Ind. nast., different hands. Cond. not good, worm-eaten and pacted.

843.

(مجموعه)

(Majmū'a).

M 183a.

A collection of prayers; invocations to 'Abdu'l-Qādir Jīlāni (f. 12v); *Faṭḥ-nāma*, etc. (f. 14v); *Ganju'l-'arsh* (sic), cf. further on, Nos. 349 (10) and 852 (f. 17v); *Ṣifatu'n-Nabī* (f. 52); *Du'ā-i-Rijālu'l-ghayb*, with tables, etc. (f. 65); 'names' of God (f. 76); *Durūd-i-mu'azzam* (f. 80v); 'names' of God, Prophet, Imams,

etc. (f. 83), and many other minor prayers, invocations, etc. Notes on fly-leaves.

Copied ca. 1194/1780, which is mentioned on f. 51v. *Fihrist* on f. 1v.

Ff. 94; S 5×3,25; 4,25×2,25; II 9, no jadwals. Or. pap., thickness 10=0,57. Good Ind. nast., line 3,5×12; 4×7. Cond. tol. good. Pasted. CFW.

844.

(*احكام*)

(Majmū'a).

M 133d.

A large collection of extracts from various standard books on prayer, with Persian explanations, all in a Shi'ite spirit. There are many extracts from works on Shi'ite tradition, from the Coran, usually with interlinear Persian translation, etc. The collection seems, however, to be an irregular mass of notes, and not a systematic compilation. Many scrappy notes and quotations on fly-leaves and spare pages.

Copied towards the end of the xii/xviii c.

Ff. 250; S 6,25×4; 4,75×2,5; II 8, no jadwals. Or. pap., thickness 10=0,47 mm. Ind. nast., line 6×11 mm. Cond. tol. good. Pasted. CFW.

845.

(*احكام*)

(Majmū'a).

M 133e.

A collection of prayers, ordinary and magical (towards the end), explanations of the effects of the recitation of different Coran verses, etc. Towards the end there are numerous magic squares and other drawings.

Copied towards the end of the xii/xviii c.

Ff. 38; S 7,75×4,25; 5,5×2,75; II 9, within jadwals (no jadwals after f. 16). Or. pap., thickness 10=0,36 mm. Ind. nast., different hands, line 8×8 mm. Cond. tol. good. Pasted. CFW.

846.

(*احكام*)

(Majmū'a).

M 133b.

A collection of prayers and scrappy notes of religious contents (ff. 1-8v); the bulk of the volume is occupied with instructions concerning the recitation of, and appropriate prayers connected with, different *sūras* of the Coran, such as *Yasīn*, *Innā jatahnā*, *Muzammil*, etc. At the end there are the usual invocations containing the 'names' of God. Occasionally the name of Bahā'u'd-dīn Naqshband is referred to (cf. f. 51). Notes on the fly-leaves.

Copied towards the end of the xii/xviii c.

Ff. 78; S 6,25×4; 4,5×2,5; II 10, no jadwals. Or. pap., thickness 10=0,78 mm. Good Ind. nast., line 8×9 mm. Cond. tol. good. Worm-eaten and pasted. CFW.

847.

(مجموعه)

(Majmū'a).

M 1330.

A scrap-book, containing fragments of prayers, poems, notes of magical contents, ■ short work on the interpretation of dreams (ff. 87v-84v), in twelve *bābs*, ascribed to Joseph; extracts from the Coran, *Du'a-i-Suryānī* (ff. 101-108), etc.

Copied towards the end of the xii/xviii c.

Ff. 190; ■ 5,5×3; different numbers of lines, different handwritings, different papers. Cond. tol. good. Pasted. CFW.

848.

(مجموعه)

(Majmū'a).

Ar. 863.

Two short compositions of religious contents, probably written sometime during Tipu Sultān's rule:

1. (ff. 1v-8v). (*Khawāṣṣ-i-āya-i-fatḥ*). A short commentary, in two *jaṣls*, on the much used Coranic verse, LXI, 13. The name of the compiler is not mentioned. It is the same work as IvASB 949(6). Beg.

نصر من الله فتح قريب ... خواص این چند آیات کلام الله الهی

2. (ff. 9v-12v). (*Risāla-i-ḥurūf-i-muqatta'āt*). A short work on the mystical meaning of the single letters found at the beginnings of some *sūras* of the Coran. It is the same as IvASB 949(7). Beg.

امیر المؤمنین علی کرم الله وجهه فرمود که الهی

Copied towards the beg. of the xiii/xix c.

Ff. 12; S 0,5×4,25; 4,5×2,5; ll 11-9, no *jadwāl*. Europ. pap., thickness 10=0,64 mm. Ind. nast., line 3×9 mm. Cond. good. CFW.

849.

(مجموعه)

(Majmū'a).

R 40.

A collection of prayers, fragments of the *Qur'ān*, charms, magical formulas, etc., written by different hands.

1. (ff. 1v-3). A prayer; a quotation from some *munājāt*, in *Hindustani*, and another prayer.

2. (ff. 4-5). *Nār-nāma*, ■ prayer.

3. (ff. 6-7). Some charms with their explanations, in *Persian*; ff. 7v-12 are left blank.

4. (ff. 12v-81v). *Sūras* of the Coran: the 36th, 48th, 78th, 56th, 72nd and 73rd, with occasional marginal explanations in *Persian*.

5. (ff. 31v-35v). Several prayers, in *Arabic*. On ff. 33v-35v there is ■ interesting *bāzūband*, in *Persian*, containing different incantations.

6. (ff. 36-70). *Sūras* of the *Coran*: 55th, 12th, 19th, 18th.

7. (ff. 70v-71v). Charms (*ta'wīdh*).

8. (ff. 71v-77v). *Nūr-nāma*, a prayer, ascribed to Muḥammad.

9. (ff. 77v-81). *Tāj-nāma*. Another similar prayer, with *Persian* explanations, also ascribed to the authorship of Muḥammad.

10. (ff. 81-87v). *Ganju'l-'arsh* (sic). The prayer which is written around the throne of God.

11. (ff. 87v-96). *Du'ā-i-Suryānī*. The same religious poem, in *Arabic*, with a *Persian* versified translation as mentioned here under Nos. 838 (2) and 847. Beg. as usual:

انا الموجود فاطلبنى تجدني ، اللهم

Beg. of the *Persian* paraphrase, also as usual:

منم موجود امی طالب کجائی ، اللهم

12. (ff. 96v-101v). *Sharḥ-i-Du'ā-i-al-Ḥamd*. Explanations of another prayer ascribed to the authorship of Muḥammad.

13. (ff. 101v-106). *Du'ā-i-nuṣṣad-u nuḥ nām*. Incantations connected with the 99 magic names of Allah.

14. (ff. 106-107v). *Nuṣṣad-u nuḥ nām-i-Pīr-i-dastgir*. 99 laudatory epithets of 'Abdu'l-Qādir Jilānī.

15. (ff. 107v-109v). *Qaṣīda-i-Ghawṭhu'th-ithaqalayn*. The *qaṣīda*, ascribed to the authorship of 'Abdu'l-Qādir Jilānī, with a *Persian* introduction. Beg. of the *qaṣīda*, on f. 108v, ■ usual:

سقاني العجب كآسات الوصال ، اللهم

16. (ff. 111v-117). *Sūra* 37 of the *Coran* (ff. 110-111 are left blank).

Copied about the beginning of the xii/xix c., different hands. A few marginal notes.

Ff. 117; S 9,75×5,75; 6,75×4; ll 10, within *jadwāl*. Or. pap., thickness 10-1,13 mm. Coarse Ind. nast., line about 4,5×10 mm. Cond. not good, badly paged.

850.

(مجموعه)

(Majmū'a).

R 58.

A scrap book containing chiefly fragments of prayers, *Coranic* verses, and notes of religious contents.

1. (ff. 1-12v). Magical prescriptions, charms, prayers.

2. (ff. 13-24, and 31-38v). *Sūras* of the Coran, beg. on f. 31:—the 36th, 48th, 56th, 78th, 68th. Ff. 72-73v belong apparently also to the same fragment.

3. (ff. 24v-28v). Scrappy notes, in *Persian*.

4. (ff. 27-30v, continued on ff. 39-43). Sufico-didactic stories connected with various prayers, etc.

5. (ff. 43v-69, 71v-76v). A prayer, a few fragments of the Coran, Persian *munājāt*, fragments of prayers. Ff. 69v-71, and a few others are blank.

Copied apparently about the beg. of the xiii/xiv c. Some parts are of earlier origin than others. Different handwriting.

Ff. 76; 8 6×3; ll 9-11, no *jadwala*. Or. pap. Ind. nast., different hands. Cond. bad. Worm-eaten and pasted.

851.

(شرح ادعية)

(Sharḥ-i-ad'iya).

Ar. 706.

A Persian commentary on a collection of Shi'ite prayers, taken from the *Ṣaḥīfa-i-kāmila* and other works. The book begins abruptly, with the first of these prayers, and there is no information as to the date of composition, the name of the author, and the exact title of the work. Beg.

دعا در حمد الهی، شرح سایر ادعیه صحیفه کامله غیر ملحقات ...
الحمد لله الاول، ستایش موجدانی را الهی

Copied about the beg. of the xiii/xiv c.

Ff. 315; 8 8,25×6; 5,75×2,75; ll 15, no *jadwala*. Europ. pap., thickness 10=0,46 mm. Ind. nast., line 3,5×8 mm. Cond. good. Slightly worm-eaten. CFW. A seal on f. 1.

852.

(مجموعه)

(Majmū'a).

Ar. 1248.

A scrap book containing different prayers and fragments of religious contents, in Arabic and Persian. The largest of them is a prayer called كنج العرش، دعای Nos. 848 and 849 (10). There are also magical tables with explanatory notes, etc.

Copied about the beg. of the xiii/xiv c.

Ff. 62; 8 4,5×2,75; 3,75×2; ll 9-10. Oc. pap. Ind. nast. Cond. very bad. Paper is crumbling. CFW.

853.

(*کتابخانه*)

(Majmū'a).

Ar. 1227.

A booklet containing a few extracts from the Coran, a few prayers, and explanations, in Persian, as to the spiritual advantages to be gained by their recitation.

Copied about the beg. of the xiii/xix c.

Ff. 44; S 6,25 x 4; 4,5 x 2,75; ll 7, mm *jadwals*. Or. paper, thickness 10=0,61 mm. Ind. bold nast., line 9 x 17 mm. Cond. not good. Worm-eaten. OFW.

VI. SUFISM.

854.

گلشن راز

Gulshan-i-rāz.

A.J. 43.

The famous versified exposition of Sufi theosophical theories, by Sa'du'd-dīn Maḥmūd Shabistārī (d. about 720/1320), I^vASB 553; I^vC 461(1); here Nos. 333 (4) and 376 (18). Add references to CHL I, 968; RaBr, p. 101. Beg. as usual:

بنام آنک جان را نکست آموخت

جراغ دل بنور جان بر افروخت

Copied in the beg. of the xi/xvii c.

Ff. 38; S 9,5×5,25; 5,5×2,5; H 14, within coloured *jadwals*. Or. pap., coloured margins. Thickness 10=0,83 mm. Good ind. nat., line 2,5×10 mm. Cond. fairly good. Slightly worm-eaten. Bad vignette. A seal at the end.

855.

مکتوبات احمد منیری

Maktūbāt-i-Aḥmad Munyarī.

III 202.

The second collection of the Sufi letters of Sharafu'd-dīn Aḥmad b. Yahyā Munyarī (d. 782/1380-1381), I^vASB 1205-1206. It was prepared in 769/1367-1368, by his disciple, Zayn Badr 'Arabī. A peculiar feature of the present copy is that it contains not 151 letters, as usual, but 208; their index is given here on ff. 3v-8v. Beg. as usual:

الحمد لله الذي وثق للمشايع (sic) بكشف ما يجوز بين (sic)

السرار الخ

Dated the 11th Ramaḍān 1263/the 23rd Aug. 1547; transcribed by Muḥammad Baksh.

Ff. 283; S 10×0,5; 8×4; U 17, as *jadwals*. Or. pap., thickness 10=0,83 mm. Ind. nat., line 4×12 mm. Cond. rather bad. Worm-eaten, especially the first half.

856.

خزانة جلالی

Khazāna-i-Jalālī.

Ar. 646.

A portion of the *Khazāna-i-Jalālī*, or *Khazāna-i-Jalāliyya*, or *Khazāna-i-fawā'id-i-Jalālī*, as it is variously styled, cf. R 85,1058, or the *Sawāfi'ū'l-anwār*, HIO 654 (22), etc. It is a detailed account of the teachings of the famous mediaeval Sufi saint of

India, Sayyid Abū 'Abdī'l-lah Jalālu'd-dīn Ḥusayn b. Aḥmad Ḥusaynī Bukhārī, surnamed Makhdūm-i-Jahāniyān (d. the 10th Dhū'l-hijja 786/the 3rd Febr. 1384, cf. EIO 647, No. 167). This work is quite different from IvASB 1209 and 1210, and also from EIO 2661. Its author calls himself (cf. ff. 12v, 46v, etc.), Abū'l-Faḍl b. Diyā' 'Abbāsī. The work must have been written before the death of Jalālu'd-dīn, because the author, who was his disciple, mentions him invariably in terms implying his being still alive at the time of writing, cf. on f. 81, a good example of this :

مد الله ظلال جلالة و نفعنا بغير لقائه و متع الله المسلمين بطول بقائه الخ

This portion contains only *dhikrs* 41-52, dealing with special prayers prescribed for every particular day of the month, for different holidays, anniversaries of the days of the deaths of saints, etc. The 47th *dhikr* is either omitted, or its heading has not been written. These *dhikrs* — usually divided into several *faṣls*. In order to facilitate identification if another copy of this rare work is found, the headings of the chapters are here given :

- 41 (f. 1v) در نماز و دعا ماه ذی الحجة
 42 (f. 11v) در بیان نماز تعریف و فضایل و کیفیت نماز و دعا آن
 و تکبیرات تشریف الخ
 43 (f. 41v) در بیان عید و نماز و دعا و خطبه و قربانی
 44 (f. 65) در ماه محرم و عاشورا و نماز و دعا آن
 45 (f. 66) در نماز و دعا ماه صفر
 46 (f. 70v) در ماه ربیع الاول و ولادت حضرت رسالت و عرس وفات
 و کیفیت آن و اعراس صحابه و شیوخ سلف
 48 (f. 122) در بیان نماز و دعا ماه رجب
 49 (f. 144) در بیان نماز و دعا ماه شعبان و شب برات
 50 (f. 150) در بیان نماز و روزه و دعاها و تراویح و شب قدر و اعتکاف و تعویذ
 آخر جمعه در ماه مبارک الخ
 51 (f. 177v) در بیان نماز و دعا ماه شوال (و) ذی القعدة
 52 (f. 178v) در بیان صلوة و دعا استسقا و صلوة کسوف و خسوف و عدد
 و زلزله و صاعقه و آتش

The title of the work is given on f. 1, apparently in the same handwriting as that of the bulk of the MS. Beg. of the forty-first *dhikr*:

بدانکه تقدیم ذکر ماله ذی الحجة بر ماله محرم شد اگر چه ماله محرم سر

سال است و بدايت از آن الخ

There are several stray notes and quotations on the fly-leaves at the beginning.

On ff. 182-186 there is a note of Sufic contents based also on the *Khazāna-i-Jalāli*. At the end, on f. 186, it is stated that the author, Faḍlu'l-lah b. Diyā' 'Abbāsī, was initiated as a murshid by Jalālu'd-dīn on the 16th Rajab 780/the 7th Nov. 1378.

Copied in the beg. of the xii/xviii c. A few marginal notes.

Ft. 180; S 8,25 x 4,75; 0,75 x 3; ll 13, no jadwala. Or. pap., thickness 10=0,84 mm. Ind. next., line 4,5 x 14,5 mm. Cond. good. A seal on f. 1. CFW.

857.

ترجمة خلاصة المفاتيح

Tarjuma-i-Khulāṣatu'l-mafākhir.

III 221.

A Persian version of the *Khulāṣatu'l-mafākhir*, etc., or (see Ahlwardt, 8804) *Afrāf 'ajā'ibi'l-āyāt wa'l-barākin wa ardāf ghara'ib hikāyat Rauḍi'r-riyāḥin*, sometimes also called *Takmila*, or supplement to the earlier work of the same author, the *Rauḍi'r-riyāḥin fi hikāyati'q-qalīḥin*. The author is 'Alīfu'd-dīn 'Abdu'l-lah b. As'ad al-Yaḥḥī (d. the 20th Jum. II 788/the 22nd Febr. 1367), see Brock. II, 176-177. It is a slightly incomplete copy of the same translation as that described in IVASB 242 and EIO 643. It corresponds with f. 2, l. 5 from the bottom, on the margin, to f. 144v, line 2 from the bottom, on the margin, of IVASB 242. Besides, there are occasional differences in wording. The name of the translator is not found in this copy, as in others. He was a disciple of Jalālu'd-dīn Bukhārī Makhdūm-i-Jahāniyān (d. 785/1384), and therefore wrote towards the end of the viii/xiv c. The work contains 200 didactic stories about ancient Sufis (ff. 1-184), and an appendix giving some details concerning 'Abdu'l-Qādir Jīlānī. In this copy the preface, the beginning of the first *hikāyat*, and about two or three pages at the end are lost.

Copied in the beg. of the xiii/xix c. Occasional notes in the margins and glosses between the lines.

Ft. 205; S 9,5 x 5,5; 7,75 x 3,75; ll 15-17, within red jadwala. Or. pap., thickness 10=0,42 mm. Ind. next., line 4 x 13 mm. Cond. not good. Worm-eaten.

858.

مقصد العشق

Maqṣadu'l-'ishq.

Ar. 1170a.

A short treatise on mystic love and other Sufic matters, by S. Ashraf b. Ḥamīd al-Ḥusaynī al-Bukhārī (f. 2v). As appears further on (f. 11v), the author regarded himself as a descendant, in the 7th generation, of S. Jalālud-dīn (Ḥusayn) Bukhārī Ḥusaynī, surnamed Makhdūm-i-Jahānīyān (d. 785/1384). So he most probably flourished towards the end of the IX/XVc., or in the beg. of the X/XVIc. His work consists of the usual verbiage on the subject of 'ishq, with many Arabic quotations and Persian poetical passages, but without any reference to the sources. Beg.

حمد بیحد و ثناء بیحد سزای ذاتی را که اما بعد ، قال العبد
الغفیر الحقیر راجی الی الباری سید اشرف الهم

At the end there are several notes of magical contents, ■
Fāl-nāma, etc.

Copied probably in the xi/xvii c. Marginal notes by a different hand.

■ 27; 8 7/5 x 4 7/5; 5 7/5 x 3; 11 9, no jadwals. Or. pap., thickness 10=0.73

■ Ind. nash., line 4,5 x 12 mm. Cond. tol. good. Traces of moisture. CFW.

859.

اوراد یوسفی

Awrad-i-Yūsufī.

Ar. 400.

A large treatise on various forms of prayer, *dhikr*, and other expressions of devotion, by Najmud-dīn Yūsuf b. Ruknī'd-dīn Muḥammad-Ni'amu'l-Jah, a descendant of Qiwāmu'd-dīn Qasr al-Qurashī al-'Aufī al-Gardīzi (a contemporary of Junayd-i-Baghdādī). From his "spiritual pedigree," which he gives on ff. 323-324, it appears that there were four shaykhs between himself and Jalālud-dīn Makhdūm-i-Jahānīyān Bukhārī (d. 785/1384), so that he most probably flourished towards the end of the IX/XVc. (cf. also ff. 106-107). The work is incomplete at the end in the present copy. It is divided into more than 45 *faṣls* (their exact number is not mentioned). The principal sources are mentioned on ff. 82-82v. Beg. (f. 82):

الحمد لله اما بعد نقد قال العبد الداعي لكافة اهل السلام

الرجعي الهم

To this treatise (occupying ff. 82-353v) are prefixed:

1. (ff. 1v-17). Prayers, in Arabic, names of angels, etc.
2. (ff. 17-36). *Munājāt*, in Persian, and some Arabic prayers, ascribed to the authorship of different saints.
3. (ff. 36-43v). *Awrad-i-namāz-i-bāmādād*, ascribed to Zaynu'd-dīn Ḥafī, in Arabic.
4. (ff. 43v-46). *Du'a-i-Suryānī*, here called *Sūra-i-Suryānī*, the well-known religious poem, in Arabic, with ■ interlinear Persian translation. Beg. as usual, cf. above, Nos. 833 (2), 849 (11).
5. (ff. 46-81v). *Ṣaḥīfa-i-Yānus*. Prayers, in Arabic, with Persian comments.

Copied about the middle of the xii/xviii c. Notes on the margins.

Ff. 363; 8 10,26 x 5,75; 7 x 3,5; ff. 17, no fadwals. Or. pap., thickness 10=0,74 mm. Ind. neat., line 8 x 11 mm. Cond. good. OFIV.

860.

جواهر خمسة

Jawāhir-i-khamsa.

Ar. 423.

A detailed treatise on different forms of devotion prescribed to ■ Muslim in general, and to a follower of the Shāṭṭārī order in particular. The author, Muḥammad b. Khaṭīrī'd-dīn b. Laṭīf b. Mu'īnī'd-dīn Qaṭṭāl b. Khaṭīrī'd-dīn b. Yazīd b. Farīdī'd-dīn 'Aṭṭār (of Gujrāt), see f. 2v, gives many particulars concerning the circumstances of the composition of his work. He was born in 906/1500-1501 (cf. f. 4), and about 915/1509 he became the disciple of Zuhūr Ḥajjī Ḥaṣār (f. 3), i.e. Zuhūr Ḥajjī Ḥamīd Ḥaṣār Gwāliyarī, son of Zuhūrī'd-dīn Ghaznawī (born in 835/1431-1432, d. the 22nd Dhī'l-hijja 930/the 21st Oct. 1524, see his biography in the *Gulzār-i-abrār*, IVASB 259, No. 243, where the present author and his book also are referred to). The original draft of the present work was completed in about 928/1522 (as the author says that he was then 22 years old, f. 3v), during the long residence at Chitore (?—here چتر, f. 3v), but subsequently he corrected and amplified this treatise, completing it in 956/1549 (f. 4). The book is divided into five *jauhars*:

(f. 4) 'جوہر اول' در عبادۃ عبادان و طریق ان

'دوم' در زہد زاهدان و طریق آن (f. 41v)

'سیوم' در دعوت داعیان و طریق ان (f. 86v)

'چہارم' در انکار و اشغال مشرب شطار و طریق ان (f. 186v)

'پنجم' در روثۃ الحق عمل محققان و طریق ان (f. 237v)

Notes on the margins, many tables, etc. Beg.

الحمد لله الواحد الصمد (ما) بعد قال الغفير الراجي الي الله
الملك اليه

Dated the 10th Rajab 1156/the 30th Aug. 1743; transcribed by Muḥammad Amīn.

Ff. 248; S 9,5×6,75; 6,5×8; ll 17, no jadwals. Or. pap., thickness 10=0,92 mm. Good Ind. nast., line 4×9 mm. Cond. good. CFW.

861.

رسالة حق نما

Risāla-i-ḥaqq-numā.

R 44a.

The well-known Sufic composition of Dārā Shikūh (d. 1069/1658), completed (f. 22) in 1056/1646, see IvC 444(2) and 462(19). The copy is complete, although badly spoilt by pasting with so-called 'transparent' paper. Beg. = usual:

هو الاول و الآخر ... حمد مرذاتي را كه لوست مرچود مطلق اليه

At the end there are a few specimens of epistolary style, from Bidil, Ṭughrā, etc. (ff. 23v-30).

Copied towards the end of the xii/xviii c.

Ff. 30; ■ 8,5×5; 6×3; ll 11, no jadwals. Or. brownish pap., thickness 10=0,67 mm. Ind. nast., line 8,5×10 mm. Cond. bad. Slightly worm-eaten, badly pasted.

862.

فتوح الورد

Futūḥu'l-awrād.

Ar. 984.

A detailed work on prayers and all forms of devotion practised by the Shatṭārī order of Sufis in India. It is the same work of which an abbreviated version by the son of the author, Shihābū'd-dīn (see further on here, No. 864) is described in IvC 446. The compiler of the present work is Fath-Muḥammad (f. 2), son of Shaykh 'Aynu'l-'arāfā' 'Isā' Yādū'l-lah (or Jundu'l-lah) Shatṭārī Sarhindī (who was born in 962/1555 and died in 1031/1622), cf. f. 2v. For his other works see further on, No. 863. The composition was started in Rajab 1057/Aug. 1647, and the treatise was completed the 9th Dhī Qa'da 1057/the 5th Nov. 1647, see f. 323. The author mentions his sources on ff. 5-5v: *Ṣaḥāḥ*, or *Jamī'u'l-uṣūl*, by Ibnu'l-Athīr al-Jazarī (d. 606/1209, Brock. I, 357); *Jam'u'l-jawāmi'*, by Suyūṭī (Brock. II, 147, 155); *Minḥāju'l-a'māl* (?), by 'Alī Muttaqī (d. 975/1567-1568); *Mishkātu'l-Maṣābiḥ*, by Waliyyu'd-dīn Tabrizī (comp. 737/1336, Brock. I, 364); *'Amalu'l-yawm wa'l-layla*, by Jalālu'd-dīn aṣ-

Salāhi (probably as-Suyūṭī, see Brock. II, 150, No. 113); *Adhkar-i-Imām Nabawi* (?); *al-Qawlu'l-badī*, by Abū'l-khayr as-Sakhāwī (d. 902/1497, see Brock. II, 35); *Ḥiṣn ḥaṣn*, by Jazārī (d. 833/1429, Brock. II, 203); *Faḍā'ilu'l-a'māl*, by Abū Na'im al-Iṣfahānī (? cf. Brock. I, 399); *Ohungatu'l-talibin*, by 'Abdu'l-Qādir al-Jilānī (Brock., I, 435); *Waṣā'ifu'n-Nabī*, by 'Abdu'n-Nabī; *'Awārif*, by Shihābu'd-dīn Suhrawardī (d. 632/1234, Brock. I, 440); *Fatāwī-i-Ṣūfī*, by Faḍlu'l-lah, a *khalīfa* of Ruknu'd-dīn b. Bahā'u'd-dīn Zakariyā (beg. VIII/XIVc.); *Khazāna-i-Jalālī*, by Aḥmad Khalīl (...?) Jalāl'u'd-dīn Bukhārī (who d. 785/1384); *Jawāhir-i-Jalālī*, by Faḍlu'l-lah 'Aḥbāsī (see above. No. 858); *Awrād*, by Bahā'u'd-dīn Zakariyā (Multānī, d. 665/1266); *Kanzu'l-'ibād*, a commentary on the preceding work, by Aḥmad Ghūrī, a *khalīfa* of Ruknu'd-dīn (ca. beg. VIII/XIVc.); *Khālīqa-tu'l-haqā'iq*, by Abū'l-Qāsim Faryābī (d. 607/1210, see Brock. I, 379); *Wirdu'l-awrād az-ṣaḥīḥ al-isnād*, by Zaynu'd-dīn; *Jawāhir-i-khamsa*, by Muḥammad b. Ghauth (d. 970/1562-1563, see IvC 437); *Awrād-i-Ṣūfiyya*, by 'Abdu'l-lah Shattārī (X/XVIc.); *Miftāḥu'l-jinān*, by Muḥammad Suhrawardī (cf. IvC 489). The work is divided into eight *fatḥs*, subdivided into *dhikra* and *waṣā'is*, and a *khatima* (f. 312v). The *fatḥs* begin: I—f. 5v; II—f. 80v; III—f. 97v; IV—f. 107v; V—f. 114v; VI—f. 155; VII—f. 170; VIII—f. 214. Beg.

الحمد لله حمداً كثيراً طيباً مباركاً فيه كما يحب... وبعد فهذا زيادة بعض

الأوراد... كتبه خادم الفقراء فتح محمد الميم

Dated the 11th Rab. II 1105(?) / the 10th Dec. 1693; transcribed by S. Murtaḍā (مرتضى) b. S. TSj.

Ft. 323; S 8,6 × 4,75; 8,6 × 3,6; ll 17, no *jadwala*. Or. pap., thickness 10 = 0,62 mm. Good ind. next., line 4 × 9 mm. Cond. tol. good. Slightly worm-eaten and pested. CFW.

863.

اوراد قادري

Awrād-i-Qādirī.

Ar. 371.

A detailed treatise on the prayers and other forms of devotion practiced in the Qādirī order in India. The author calls himself Faṭḥ-Muḥammad b. 'Ayn-i-'urūṣa' Sarhindī (= the author of the preceding work, No. 862). Cf. a short treatise of similar contents described in IvASB 1080, and the *Risāla-i-marātib*, IvC 463 (1), which also belong to his authorship. Shaykh Lashkar Muḥammad 'Arif (d. 991-992/1583-1584), cf. IvASB 259(400) and 1259, is referred to on f. 78. The latest reference is perhaps one to 'Abdu'l-Ḥaqq Dihlawī (f. 77), cf. here No. 820. The work is divided into 3 *jawāhars* and a *khatima*:

(divided into 7 *faṣṣ*) در اوراد (f. 1v)

(f. 54) الجوهر الثاني ، في دعوة الداعين انواع دعوة كه خاصة سلسله
قادريه هست

(f. 81v) الجوهر الثالث في اقسام الذكر والمراقبه

(f. 89v) خاتمه ، در انتخاب غوثيه

Beg. of the treatise :

الحمد لله حمدأ لا يريد قائله الا رضاه بعد از حمد نا محدود و صلوة

نا محدود اورادى كه الخ

Copied towards the middle of the xii/xviii c. Notes on the margins, in a different handwriting.

FF. 91; S 9,75×5,5; 5,5×3; ll 17, no *jadwals*. Or. pap., thickness 10=0,68 mm. Good Ind. nest., line 5×9 mm. Cond. fairly good. Slightly worm-eaten, traces of moisture. CFW.

864.

خلاصة الورد

Khulāṣatu'l-awrād.

Ar. 482.

The well-known abbreviation of the *Futūḥu'l-awrād* (see above, No. 862), a book on prayers recommended to = Sufi. The abbreviator is the son of the author, Shihābu'd-dīn b. Faṭḥ Muḥammad b. Abī'l-barakat 'Isā Jundi'l-lah, who was writing towards the end of the XI/XVIIc. See IVASB 1324 (2); IVC 446; EIO 2675. Beg. as usual :

الحمد لله اما بعد چنين كويد خدام الفقرا شهاب الدين الخ

Notes on fly-leaves, at the beg. and end. Headings on the margins.

Copied in the reign of Muḥammad Shāh (1131-1161/1719-1748), the exact date in the years of the reign and its equivalent in Hijrī era are omitted, although originally intended to be written. Scribe: S. Muḥammad Šibghatu'l-lah b. Muḥammad. Several seals at the beginning and end, mostly erased.

FF. 161; S 8,75×5; 5,75×3,25; ll 15, within *jadwals*. Or. pap., thickness 10=0,77 mm. Ind. nest. (of Southern type), line 4×11 mm. Cond. fairly good. CFW.

865.

صلوات مقربة و درود مستعان

Ṣalāt-i-muqriḥa wa durūd-i-musta'ān.

Ar. 889.

A treatise = prayers, and other religious exercises, in Sufic strain. It was composed at Lahore (f. 3), in 1091/1680 (f. 3v),

and dedicated to Aurangzib (f. 4), by Mu'izzu'd-din Muhammad Zarf b. Muhammad Hanif Qadiri Lahuri (ff. 2 and 48). The book is divided into 12 *maṣālab*, but between f. 10 and f. 11 there is a large lacuna, comprising the end of the introduction and the five initial *maṣālab*. Beg.

الحمد لله الذي يعود اليه كل الثناء بعد حمد و صلوة ميكويدي

بنده الشيخ

Dated the 25th Rajab 1111/the [] Jan. 1700; scribe: Karamu'l-lah b. 'Abdi'l-'Aziz. Marginal notes and some *mundūḡ* at the beginning, by a different hand. Seals on f. 1, dated 1110 and 1145 A.H.

Ff. 88; 8 8,25 x 4; 3,75 x 1,75; ll 7, within *jadwala*. Brownish Or. pap., thickness 10=0,71 mm. Ind. [] (ff. 1-10 are written by a different hand), line 3,5 x 10 mm. Cond. tol. good. Worm-eaten. CFW.

866.

اراد الورد ✓

Awrādu'l-awrād.

Ar. 741.

A book on the prayers and *dhikr* of Sufis, divided into three *rā'ihās*. The copy is incomplete at the end, where the folios are mixed. Besides, there are lacunas in the text, as on f. 3v, etc. Probably due to these defects, the name of the author does not appear in this MS. On f. 180, bottom, he mentions his father, Nūru'd-din Muhammad Muhammad Suhrawardi, a disciple of Muhammad-i-'Abdu'l-lah Darwish, of Purāni, near Ahmadābād; the latter died the 29th Muḥarram 1098/the 15th Dec. 1688, cf. the *Ta'rikh-i-Burhānpūr* (lith. Dehli, 1899), p. 156. He refers to the *Khazāna-i-Jalāl* (f. 200v), cf. above, No. 856; to the *Futūḥu'l-awrād* (f. 65v), cf. above, No. 862 and to many other works, chiefly of theological contents. The title of the present work seems to appear on f. 3, however, without definite certainty:

... تالفت الرسائل الثلاثة الصغرى و الوسطى و الكبرى علي حسب

هم الرزي مسماة بلطائف و طائف و وظائف و لطائف و لطائف الوظائف

الملقب بأوراد القواد المرتب علي ثلاث روائع الخ

Below these titles their numerical value is given, implying that they are chronograms for the dates of composition; so the date of the present work is 1157/1744. The same title is also given on f. 1, but the handwriting seems different from that of the bulk of the MS. Beginning of the treatise:

الحمد لله الذي رفع السماء بقدرته و ادلر دوائر الخ

The division into chapters is not clear in this copy, because although often spaces — left apparently to be filled in, in red ink, the headings are not written. Judging from the appearance and many corrections this may be the original draft of the author.

Written about the middle of the xii/xviii c. Many marginal additions, in the same handwriting as that of the bulk of the volume.

Fl. 307; S 7,5 x 4; 5 x 2,75; ll 15, no jadvāls. Brownish Or. pap., thickness 10=0,46 mm. Ind. shikasta, sometimes very bad; line 3,5 x 7,5 mm. Cond. very bad. The MS. was slightly worm-eaten, but has been badly damaged by pasting. CFW.

867.

مزرع الحسنات

Mazra'u'l-ḥasanāt.

A.J. 21.

A commentary, in Sufi spirit, on the well-known Arabic work on prayer, by Abū 'Abdī'l-lah b. Sulaymān al-Gazālī (الجزولي), of Fās (who died the 16th Rab. I 870/the 6th Nov. 1465) (f. 3), called *Dalā'ilu'l-khayrāt* (cf. Brockelmann, II, 252). The commentator calls himself (f. 2) Muḥammad Fāḍil b. Muḥammad 'Arif Safidānī Dihlawī. He composed his commentary first in Arabic, but subsequently rewrote it as the present work. He lived about the end of the XI/XVIIc., or in the beginning of the XII/XVIIIc., as he frequently refers to the works of 'Abdu'l-Haqq Dihlawī (d. ca. 1653/1643), and mentions him in terms implying his having died long ago. It is the same work as that described in IvASB 994 (in the latter the title is corrupted into *Mazra'u'l-jannāt*). The book is based on numerous *ta'sīrs*, Sufi and theological compositions, and contains a great number of quotations, chiefly from the *Mathnawī* of Jalālu'd-dīn Rūmī Beg.

حمد و ثناء کوناگون و سپاس و ستایش اما بعد بر ضمایر اهل

بصایر ظاهر و پیدا ست الهی

Copied in the middle of the xii/xviii c.

Fl. E02; S 10,25 x 6,75; 7 x 3,75; ll 17, within jadvāls. Or. pap., thickness 10=0,77 mm. Ind. nast., line 3,5 x 13 mm. Cond. tol. good. Badly worm-eaten. A seal on f. 1.

868.

فیض لا ریب

Fayḍ-i-lā rayb.

A.J. 20.

A collection of prayers, darwish incantations (ff. 17v-28), and a number of short *mathnawīs*, *ghazals*, and *rubā'īs*, in Persian, and a few in Arabic, by Ghulāmn'l-Haqq. These were written to commemorate the death of the author's *murshīd* (Muḥammad)

'Abdu'r-Rasūl, an Indian Qādirī and Naqshbandī Shaykh, who died the 5th Rab. II 1149/the 13th Aug. 1736, see f. 29. All these poems are so composed that every hemistich, or a portion of the verse, written in red ink, forms a chronogram for this date, 1149/1736, which appears many times on every page. There is apparently no information as to where the shaykh lived, and no evidence that he was remarkable in any way. In one place (f. 78v) Muḥammad Shāh of Dihlī is mentioned. The title (?) is given at the end (f. 131v):

شد از فیض لایب مصواب غلام الحکم مرجبا مرجبا

There is no colophon, so that the work may be incomplete. Beg. of the preface (f. 1v):

الحمد لله حبا لا یقی الا وجهه الم الم الم الم الم الم الم الم الم الم

Beg. of the versified portion (f. 29v):

کم نما شد خدا نما مرشد ، فلان را حبا مرشد

Copied probably shortly after completion of the work, about the middle of the xii/xviii c. Marginal additions and notes, by a different hand.

Ff. 131; 8 0,23 x 4; 4 x 2,25; 11 5, within double jadvāls. Or. pap., thickness 10=0,36 mm. Good Ind. (of Southern type), line 5 x 12,5 mm. Cond. good. Bad vignette. A seal on a fly-leaf, erased. Quotations in the fly-leaf at the beginning.

869.

مظنن الاعراس

Makhzanu'l-arās.

A.J. 34.

A collection of dates of the deaths of Prophets, Imams, and Sufi shaykhs, the as described in IvASB 1631, 1632. The names of the persons are mentioned under the day of the month on which their demise took place. Wherever possible the author also added the year. The name of the compiler is given in the same form in IvASB 1631, i.e. Muḥammad Najīb Qādirī Nāgūrī Ajmūrī (f. 1v). The name of the author of the earlier treatise, which the present one is based, the *Tadhkira-i-arās*, is also given as Sharafu'd-dīn b. Muḥammad Nahrwālī. To this former work the compiler of the present added further information found by him in different hagiological compositions (cf. ff. 1v-2), as well as from reliable oral sources, or inquiries at the places of the saints' burials. It was started in 1155/1742 (f. 1v, bottom), but completed, in the camp of Nizāmu'l-mulk Āsaf-Jāh, the 5th Shawwāl 1156/the 22nd Nov. 1743 (f. 6v, l. 10). The entries begin with the 1st of Rab. I, and end with the last day of Šafar. There many additions on the margins, some of them

by a different hand. Special attention is paid to the saints of the Chishtī affiliation. Beg.

الحمد لله اما بعد، این رساله مختص است از تذکره اعراض انبیا
و صحابه و ائمه الهدی و سایر مشائخ النح

Copied apparently about the beg. of the xiii/xix c. (cf. a note on f. 95v, bottom, where a saint is mentioned whose death took place in 1239/1823-1824); it is written by the same hand by which the bulk of the MS. ■■ copied.

Ff. 165; ■ 11,76 × 8; 7,75 × 4,75; ll 17 (irregularly, in two columns), no *jadwals*. Europ. pap. (watermarks "Quartimo"), thickness 10=0,58 mm. Ind. nast. and shikasta, different hands. Cond. not quite good. Worm-eaten.

870.

ابجد عشق

Abjad-i-'ishq.

III 229.

Another copy of the same Persian commentary on a short work, in *Arabic*, called (f. 15v) *Marātib-i-sitta* (?) or *Marātib-i-sirr* (?), on metaphysical matters, ■■ described in IvC 462(2), and EIO 1924(6). The original work refers chiefly to Muhyī'd-dīn 'Arabī, quoting his *Futūḥāt*. The author of the Persian commentary himself does apparently not give any references to other works. His name is here also given (in the colophon) as Muḥammad al-Harawī al-Lāhūrī ad-Dihlawī. Beg.

هو الموجود، اوست موجود نه غیر او تاکید اوست النح

Dated 1243/1827-1828. A few notes on the margins.

Ff. 18; ■ 9,6 × 5,75; 7,25 × 4; ll 16, ■■ *jadwals*. Or. pap. Ind. nast., line 4 × 12 mm. Cond. fairly bad. Worm-eaten and pasted.

871.

(مجموعه)

(Majmū'a).

Ar. 712.

A collection of Sufic and theosophical treatises, in Persian and Arabic:

1. (ff. 1v-21v). *Tajridu'l-'aqā'id*. A short treatise, in *Arabic*, on the theoretical principles of Muhammadan theology, by Nāṣiru'd-dīn Abū Ja'far Muḥammad b. Muḥammad b. al-Hasan at-Tūsī (d. 672/1273), ■■ Brockelmann, I, 509. It is divided into six *maqāḍ* (for their headings see Ahlwardt, 1745). Many marginal notes at the beginning and end. Beg.

اما بعد حمد واجب الوجود علی نعباده والصلوة فانی مجیب

الی ما سئلت من تجرید النح

2. (ff. 23v-69). (*Jāwidān-nāma*), otherwise also called *Risāla-i-āghāz wa anjām*, a theosophical treatise, in *Persian*, by

Afdalu'd-din Muḥammad Kāshī (d. 707/1307-1308, cf. IṣC 419, 420). The title of the work and the name of the author are not mentioned in the text. The work is divided into four *bābs*. See EIO 1813, 1922 (8); RsBr, p. 154; R 831, etc. Beg.

الحمد لله... بدانکه این نامه نامه ایست از ما ببردانی که ایشانرا اله

The headings of the *bābs* are:

(f. 23v) باب اول، در شمریدن اقسام علم بر سبیل کلی (f. 23v)

(f. 25v) باب دوم، در شناختن خود و طریق این (f. 25v)

(f. 30) باب سیوم، در شناختن آغاز کار (f. 30)

(f. 50) باب چهارم، در شناختن انجام کار (f. 50)

Many marginal notes and explanations of various difficult expressions. An index of *faṣṣa* is prefixed on f. 22v.

3. (ff. 61v-84). *Yanbū'u'l-hayāt*, also called *Sizdah faṣṣ-i-Hermes*, a Persian paraphrase of the treatise on the soul, by Hermes Trismegistus, whom the Muhammadan writers usually identify with the prophet Idrīs. It is divided into 13 *faṣṣas*. See EIO 1921 (14) and 1922 (16). Beg.

ترجمه فصل اول از جمله سیزده فصل از سخنان هرمس الهامیه و هو
الدریس النبی علیه السلام بنام ینبوع الحیوة در معانی و نصیحت
نفس، ای نفس بنگار خود را اله

Occasional notes and explanations on the margins.

4. (ff. 86v-124). *Aḥqaddima-i-Jawāhiru'l-asrār*. A portion of the introduction to the commentary on the *Mathnawī* of Jalālud-dīn Rūmī, called *Jawāhiru'l-asrār* = *zawāhiru'l-anwār*, by Kamālud-dīn Ḥusayn b. Ḥasan Khwārizmī (d. ca. 840 or 845; 1438-1442), see IṣASB 505 and IṣC 208, 209. The present copy contains only nine *maqālas* out of the 10 into which this introduction is divided, namely 2-10, and corresponds with ff. 22-41 of IṣASB 505. Beg.

المقالة الثانية في تفسير الغلط تحدث بين هذه الطائفة الذين اراء هم حول
كعبة الطائفة هر اینه مقرر است و معلوم که هر طائفة را اله

Copied in 1188/1774 (cf. ff. 21v and 59), at Ḥaydarābād (in Sind), by 'Abdu'l-lah b. Ḥasan-ʿAlī (f. 21v). All marginal notes written by his hand also.

Ff. 124; S 8,25 × 5,75; 6,25 × 3; 117, no *jadwāl*. Or. pap., thickness 10=0,57 mm. Ind. neat., line 3,5 × 10 mm. Cond. very bad. The volume was badly damaged by water, which has diluted and obliterated the ink in many lines, especially in the beginning and the end. CFW.

872.

(مجموعه)

(Majmū'a).

A.J. 8.

A collection of Sufic and theological treatises, in Persian and Hindustani. The Sufic works are almost all by Muḥammad Makhdūm b. 'Abdīn-Nabī al-Qadīrī al-Bijāpūrī. He gives the date of completion of two of his works (ff. 7v and 33) as 1122 and 1123/1711, and he may therefore be regarded as a writer of the first half of the XII/XVIIIc.

1. (ff. 1v-3). *Zādū't-talibīn*. A short note of theosophical contents, by Muḥammad Makhdūm al-Qadīrī al-Bijāpūrī. Beg.

الحمد لله يا شيخ عبد القادر شيعنا لله ، ميگويد عبد ضعيف اميدوار

شفاعت محمدی الحج

2. (ff. 3v-7v). *Ghāyatū't-tamthīl*. Another theosophical treatise, on the same questions of *maḡāhir*, by the same author. The date of completion is given (f. 7v, l. 2) as the 7th Shawwāl 1123/the 18th Nov. 1711. Beg.

الحمد لله ميگويد عبد ضعيف ... تحقق مثالي كه نيمابين نسبت

مظهر غيب الحج

3. (ff. 8-13v). *Ikhtisār-i-ḥayāt*. A short treatise on various Sufic topics, in *Hindustani*, by the same author ■ of the preceding two works. Beg.

الحمد لله بولتا هي عبد ضعيف اختصار حيات جل كي

رساليك الحج

4. (ff. 14-17). *Risāla-i-istighnā*. Another short theosophical treatise, in Persian, on the same questions of incarnation, with numerous quotations from various Sufic poets. The name of the author is not given, but the style is identical with that of Nos. 1-3. Beg.

الحمد لله بدان اسعدك الله هر كه خود را شناسد الحج

5. (ff. 17v-24v). *Risāla-i-ism-i-Allāh*. A short Sufico-cabbalistic treatise, apparently by the same author ■ of the preceding works; the style is exactly the same ■ in Nos. 1-4. It deals with the supernatural properties of the usual '99 names of God.' Beg.

الحمد لله جمله الفاظ و اصوات را سه مراتب است الحج

6. (ff. 26-39). *Qabḍ wa baṣf*. A treatise on extasies, and similar matters, by the ■■■■ author (his name is mentioned on f. 26, l. 7), completed the 9th Rajab 1122/the 3rd Sept. 1711. Beg.

الحمد لله بدان ای عزیز وافر تمئذ اسعدک الله الهم

7. (ff. 40-48). *Bayān-i-wāqī*. A controversial Sufic treatise defending various topics of theosophic theory. The author is apparently the same Muhammad Makhdūm, ■■■ the style is again exactly the same as in the preceding items. Beg.

الحمد لله بدان اسعدک الله ... در بیان حدیث عالی الهم

8. (ff. 52v-100v). *Masā'il-i-arba'in*. Replies to 40 questions on matters connected with family life, according to orthodox Muhammadan doctrine. The questions (their list is added on ff. 50-50v) were sent by Muhammad Khān-Zamān Khān b. Muhammad Bāz Khān, who came from the district of Aligarh to Delhi in 1255/1839, to the divine Muhammad Ishāq, a descendant of 'Abdu'l-'Azīz Dihlawī. The author, Abū Muhammad Jālesari, who wrote the replies, decided to compile the present work in the form of an independent treatise. The composition ends on f. 93, and on ff. 93v-100v are added short quotations from different standard theological works (they are apparently incomplete). Beg.

الحمد لله الذي خلق من الماء بشراً اما بعد، چون در سنه ۱۲۵۵

یکهزار و دو صد الهم

9. (ff. 103v-129). *Nāsikh wa mansūkh*. A treatise, in *Hindustani*, by Sakhawat-'Alī Fārūqī Muḥammadi, on the abrogated verses of the Coran. The date of composition is not mentioned. Beg. ✓

نعمتہ و نصلي و نسلم، اما بعد، عرض کرتا ہوں نقیر سخاوت علی الهم

Dated (see ff. 39 and 93) the 2nd Rab. 1 and 25th Jum. II 1269/the 14th Dec. ■■■ and the 5th Apr. 1853; transcribed by Muhammad Nizāma'd-dīn, at Nellore (f. 39); ff. 103-129 are copied by a different hand. Occasional notes on the margins.

Ff. 129: 8 7/25 × 5,5; 5,25 × 3,25; ff. 13, no jedwals. Europ. pap. (ff. 1-47, blue; 48-102 white; 103-129 white, different); thickness 10=0,34 mm. Ind. nat. line 3 × 11 mm. Cond. good. At the end paper is decaying. Ff. 25, 39v, 48v-49v, 51-52, 101-103, are left blank.

873.

(مجموعہ)

(Majmū'a).

III 211.

A scrap book chiefly containing short Sufic notes and fragments, in Persian and Hindustani.

1. (ff. 1-12v). *Ma'rifat-i-anfās*. A Persian version of a Hindu tract on metaphysics, translated by a khalifa of 'Abdu'r-Rahmān Shattārī (f. 1, l. 5), apparently called Ishāq (b.) Mubārak (b.) 'Umar (?) or simply Ishāq. Beg.

الحمد لله علي كشف الغمة والصلوات علي خير المربّة " اما بعد
فيقول العبد الضعيف الراجي الي رحمة ربه الواحددي استحق مبارك عمر مزيد
الضالدين غفر الله ولوالديه الغ

Scrappy quotations, etc., on f. 13.

2. (ff. 13v-15v). (*Risāla-i-'anāsir-i-arba'*). A short treatise on the four elements. The author's name is not given. Beg.

باب اول در بیانست نمودن خویشتن الغ

3. (ff. 16-16v). *Ma'rifat-i-anfās*. The first two pages of the same work as above, No. 1.

4. (ff. 17-23v). *Qissa-i-Mūsā*. Questions which Moses put to God, and replies to them. Beg.

قصه مهتر موسی علیه السلام و سایل از حق تعالی الغ

5. (ff. 20-22v). *Qissa-i-Rasūl*. A few utterances of Muḥammad dealing with religious exercises.

6. (ff. 23-28v). *Qissa-i-Sultān Mahmūd Ghaznawī*. A story of Mahmūd's night walks in the city, etc., in a didactic strain.

7. (ff. 28v-32v). *Darwish-nāma*. The usual questions and answers concerning various topics of Sufic doctrine. Beg.

بدانکه درویش نامه از جهت درویشان سوال و جواب جمع کردم

اگر ترا پرسند الغ

8. (ff. 32v-41). *Risāla dar bayān-i-wujūd*. A short note of metaphysical contents ascribed to the authorship of Farīdu'd-dīn Shaker-ganj, the famous Chishtī Shaykh (d. ca. 664/1266, cf. IVc 72). Beg.

بدانکه ای طالب غفار من عرف نفسه فقد عرف ربه الغ

9. (ff. 41-44). Notes of Sufic contents.

10. (ff. 44-51v). Religious recitations in *Bengalī* (Urdu characters), in prose and verse.

11. (ff. 52-54v). A letter of Sufic contents.

12. (ff. 55-63v). Sufic notes, of a scrappy character. On ff. 61v-63v are scrappy poetical quotations, in *Hindustani*, etc.

13. (ff. 64-70). Another copy of the same Sufic notes as above, No. 12, ■ ff. 55-61.

14. (ff. 70-72v). A *tarjūband*, in *Hindustani*, of Sufic contents, apparently by Faqīr (cf. Spr 223, where several poets with this surname are mentioned).

15. (ff. 73-88). *Mibāyad shinīd*. Instructive counsels for the author's son, by Muḥammad 'Alī Rif'at b. 'Atīqī'l-lab Khān Ḥusayn al-Wāsiṭī. Each counsel begins with the words of the title. The date of composition is either 1179/1765-1766, or 1209/1794-1795. It is expressed ■ follows (f. 88):

از توجده حق سبحانه تعالی رساله می باید شنید بانجام رسید از نامش
تاریخ اتمامش می باید کشید می باید شنید شنید نشید قول مردان را بجان
و دل می باید شنید

The words *قول مردانرا* *می باید*, to the end, give 1179, and *می باید شنید* give 1209. A very bad copy, with numerous notes on the margins. Beg.

الحمد لله اما بعد دانه چین خرمی درویشان و بندگان کدترین
ایشان معتمد علی نعمت ابن عتیق الله خان حسین الواسطی الم

Scrappy notes and quotations at the beginning and the end of the volume.

Copied about the middle of the xiiith c., by different hands, on different papers.

Ff. 88; 8 9 x 6.25; ll 13 (or 11), no *jadwals*. Or. pap.; many folios in the middle of the volume have been coloured with green; they now have decayed and are crumbling to pieces. End. nast., bad *shikasta*, different hands, exceptionally bad in the last item. Cond. bad. Worm-eaten at the beginning and the end, decaying in the middle.

VIII. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

874.

نرة التاج

Durratu't-tāj.

Ar. 431.

A small portion of the well-known encyclopædia of the end of the VII/XIIIc., by Qutbu'd-dīn Maḥmūd b. Ma'ūd b. al-Muḥliḥ ash-Shirāzī (d. at Tabriz, the 17th Ram. 710/the 7th Febr. 1311), see IvC 483-484 (to the references given there add CHL II, 471; RsBr, p. 10, and Bk 906). The present volume contains only the fourth *fann* of the fourth *jumla*, dealing with the theory of music (cf. Pr 340, No. 318, where also an extract from this section is described). Beg.

فن چهارم از جمله چهارم که در علم ریاضی است از کتاب نرة التاج
در علم موسیقی است یعنی علم الحان و این مشتمل است بر مقدمه و پنج
مقاله، اکنون پیش از شروع در مباحثی که الله

There are many tables and drawings. The greater part of the text is written without diacritical dots.

Copied in the middle of the xii/xviii c.

Ff. 68; 8 2,5 x 5,5; 6,5 x 3,25; 11 23, = *jadwāl*. On. papi, thickness 10=0,70 mm. Ind. nast., line 3 x 7 mm. Cond. tol. good. Slightly worm-eaten. The last folio must be placed after f. 65. CFW. Seals on f. 1.

2. Philosophy, Ethics and Politics.

875.

(مجموعه)

(Majmū'a).

Ar. 1173.

A collection of works = philosophy and ethics, in Persian and Arabic.

1. (ff. 1v-86v). *Athūlūjiyā*. An Arabic translation of one of Aristotle's works on Ethics, most probably of the "Nicomachean Ethics." It was prepared for Aḥmad, son of the Abbaside Khalīf Mu'taṣim bi'l-lah (218-227/833-842), by 'Abdu'l-Ma'īh b. 'Abdī'l-lah b. Nā'ima al-Himsī (who refers also to the so-called *Tajwīd Furfūriyūs*, which he also translated, see Brook., I, 203), and

corrected by Abū Yūsuf Ya'qūb b. Ishāq al-Kindī (see Brock., *ibid.*, and I, 209). It is divided into 10 *mi'mars*. Beg.

الحمد لله البحر الأول من كتاب أرسطوطاليس الفيلسوف
المسمى باليونانية أثر لوجيا وهو القول على الربوبية تفسير فرفور يوس الصوري
و نقله إلى العربية عبد المسيح ابن عبد الله بن ناعمة الحمصي ، و املكه
لحمد بن المعنم بالله أبو يوسف يعقوب بن اسحق الكندي "

At the end, on ff. 86v-87 there are a few poetical quotations, notes on Aristotle from the *Ta'rikhu'l-ḥukamā'*, from Ibn Khallikān, etc. Ff. 87v-88 ■ left blank.

2. (ff. 88v-90). Two notes, in *Arabic*, a question and a reply, concerning the treatment of heretics and infidels. According to a note on the margin of f. 99v, it is ■ transcript of a copy by Maḥmūd b. Muṣ'ūd Shīrāzī (the author of the *Durratu'l-tāf*, see above, No. 874), written by him in Rab. II 685/June 1286, at Qoniya. On f. ■ there is ■ short note of philosophical contents, ascribed to the same author.

3. (ff. 90v-93). *Tafsīr ma'āni risālat Ḥayy b. Yaqṣān*. A short explanation in *Arabic* of the meaning of Avicenna's mystical treatise, *Risālat Ḥayy b. Yaqṣān*, see Brock. I, 453, based on the commentary by Ḥusayn b. Tāhir b. Zayla al-Iṣfahānī (d. 440/1048). Beg.

مختصر في تفسير معاني رسالة حي بن يقظان من تعليق ابن زيله
صاحب شرح الشفا ' قوله ' انه قد تيسرت لي حين الخ

4. (ff. 93v-98). *Makhḥariju'l-ḥurūf wa'ṭ-ṭawt*. A short treatise in *Arabic*, on phonology and orthography, ascribed to Avicenna, i.e. Abū 'Alī al-Ḥusayn b. 'Abdī'l-lah b. Sīnā (d. 428/1037). It is divided into ■ *faṣls*. Beg.

رسالة مخارج الحروف والصوت ، قال ابو عاي بن عبد الله بن سينا
ما كل من يقبل الخ

5. (ff. 98v-100). *Risāla-i-Nāṣir-i-Khusraw*. A short note in *Persian*, on elementary matters, apparently intended for beginners, dealing with various questions of cosmology, psychology, etc. It is attributed to the authorship of Nāṣir-i-Khusraw, the famous early poet (d. 481/1088). Beg.

الحمد لله اما بعد ، بدانکه شاه ناصر خسرو میفرماید که بنده
مومن باید که الخ

6. (ff. 100v-101). *Risālat fi'n-nafs*. A brief treatise on the soul, in Arabic, divided into 8 *faṣls*, ascribed to Aristotle. Beg.

هذه رسالة لأرسطوطاليس في النفس مشتملة على ثمانية فصول النح

7. (ff. 101v-102v). *Sukhanān-i-Aristāfātīs dar naṣf*. A Persian translation of the preceding work (6). Beg.

چندی از سخنان ارسطاطاليس در نفس ، نخستين سخن اندر يانت

هر معلومي النح

8. (ff. 103v-126v). *Jāwīdān-nāma*. The same theosophical treatise, by Afdalu'd-dīn Muḥammad Kāshī, as described above, see No. 871(2). Beg. ■ usual :

الحمد لله اما بعد ، این نامه است از ما پیراندرافي که النح

On f. 103 there are a seal and a few poetical quotations in Arabic and Persian.

9. (ff. 127v-170v). *Khuṭbatu't-tauḥīd*. An apparently early Persian work on the principles of metaphysics and theology, based on the (genuine or apocryphal) compositions of Plato and other philosophers of antiquity. It seems to be an original compilation, not ■ translation from Arabic. The author calls himself (f. 127v) Ya'qūb b. Mūsā, surnamed al-Muṭabbib (؟ المتطبب) Farrukhī, or Firūzī, or Bakhtyarī. He dedicated it to

خداوند ولي النعم الامير اجل السيد الامرا (sic) حاصك (خالصك)

The character of the language is archaic and simple, and this circumstance, combined with the title of the amir to whom the book is dedicated, may give some justification to date the treatise as belonging to the end of the VI/XIIc., or to the VII/XIIIc. There are apparently no references to the author's contemporaries in the text. Besides, the treatise in this copy is almost entirely written without diacritical dots. The work is divided into *faṣls*; only the first four are serially numbered, the others have Arabic headings but ■ serial numbers. Beg.

خدای عز وجل زندگانی خداوند ولي النعم ... حاصك دراز كند اندر

دولت و بادشاهی چنانکه ارزانی داشتست ویرا بطلب کردن حق و یافتن حق و پذیرفتن و استعمال کردن حق و شناختن آفرید کار و باری تعالی تا پسند دارد برحمت خویش بشناختن بنامی چیزهای عقلي و سمعي آغاز کردن بنده یعقوب بن موسی و آخر خجسته از اقلویل قدمآو فلاسفه و آنان که پس ایشان بودند از علماء حکمت النح

The first *faṣl* (on f. 128v):

فصل اول 'مقالات انلاطون في الدهر' اندر دهر كه چه چيزيست النسخ

In the colophon (f. 170v), in which the author's name is again mentioned, the work is called only the *first part*:

هذا الكتاب الجليل من مجموع يعقوب بن موسى المصنّف (sic)

مي باشد الجزء الاول و الحق الاول النسخ

10. (ff. 171v-174v). *Risālatu't-tayr*. A short allegorical story, in Persian, explaining the principles of Sufic doctrine, by Aḥmad (b. Muḥammad b. Muḥammad b. Muḥammad) al-Ghazālī at-Tūsī (d. 517/1123), brother of Ghazālī the philosopher (cf. IV C 406). A heading, in red ink: *Andar bāb-i-murghān*. Cf. Leyden C. IV, 313, where an Arabic treatise of similar contents is described, attributed to Muḥammad Ghazālī; also Garcin de Tassy, *La poésie phil. et rel.*, p. 5. Beg.

الحمد لله امام رباني احمد غزالي رحمه الله عليه كفت مرغاني

اگرچه بسیار بودند و خوی و سرشت و اوازشان مختلف بود النسخ

11. (ff. 175v-178). (*Risāla dar naṣṣ*). A short treatise, in Persian, on the nature of human soul. The name of the author is not mentioned. At the end (f. 178), the man who collated this copy with its original adds: "this book is apparently by Afdalu'd-dīn Maraqlī (?)":

ظاهراً این کتاب تصنیف علامه افضل الدین مرقي است "

There are no references to any other works. Beg.

بدان ارشدك الله كه جوهر نفس انسان را نزديك خداي تعالى النسخ

12. (ff. 179v-211v). *Tarjuma-i-Adabul-wajh li'l-waladi'n-nasaghār*. A Persian translation of a treatise by 'Abdu'l-lah b. al-Muqaffa' (d. ca. 142/759-760), dealing with instructive counsels of the author to his son. The translation was prepared by order of Nāṣiru'd-dīn 'Abdu'r-Raḥīm b. Maṣṣūr (f. 179v), who is apparently identical with the Isma'īlitic governor of Qubistan, to whom Nāṣiru'd-dīn Tūsī originally dedicated his *Akhlāq-i-Nāṣiri*, in 633/1235-1236. The translator does not mention his own name. The style is rather archaic, but the copy was apparently transcribed from a very bad original. Many words are left without diacritical dots, and others appear to be incorrect. Beg.

افتتاح ایران کلام و استغفار مراد و مرام اما بعد، بهر وقت در خدمت مجلس عالی ناصرالدین عبد الرحیم ابن منصور رحمه الله ذکر ادب نفس و مکام (مکارم) خلق رفتی الخ

13. (ff. 212-215). *Tahqīq-u'l-makān wa'z-zamān*. A short treatise, in Persian, dealing with the problem of space and time, ascribed in the heading to the authorship of "some mystics," من کلام بعض العرفاء. Of the few persons referred to here the latest is the semi-legendary saint Abū'l-Ḥasan Kharqānī (f. 215) who died ca. 425/1034. Beg.

بدانکه یک قسم مکان جسمانیانست و یک قسم مکان روحانیات الخ

Copied on paper of the same kind, but by different scribes. One of them, who copied items I and II, which are dated, calls himself (f. 178) Manṣūr b. Mīr Muzaffar(?) an-Nazārī(?); both articles completed in the month of Rab. II 1031/Feb.-March 1032. The copy is apparently of Western origin, and perhaps comes from Asia Minor, or N.W. Persia. Notes on blank leaves.

Ff. 215; S 7,75 x 6; 5,25 x 3,5; II 15, no jadwala. Or. (?) pap., thickness 10=0,81 Pers. nast., different hands, often without diacritical dots; line 3 x 8 Cond. very good. CFW. Many seals and notes on blank leaves at the beginnings and ends of the articles, mostly erased.

876.

(مجموعه)

(Majmū'a).

Ar. 129.

A collection of short extracts from various Persian and Arabic philosophical and Sufic works of different authors.

1. (f. 1v). (*Ar-risālat fī'l-'ilm*). A note, in Arabic, on forms of knowledge, by Muḥammad.... (illegible). Beg.

الحمد لمفيض العلم و راهب العقل اما، بعد يقول اخرج الخلق

الى الله الغني محمد الخ

On the margins* there are notes referring to Plato and Aristotle.

2. (f. 2). (*Ar-risālat fī'l-ma'ād*). A short extract, from a work, in Arabic, ascribed to Avicenna, on life after death, etc.; cf. Brook. I, 456 (42) and Leyden C., No. 1464 (2). Beg.

المسئلة الاولى، اما من اى موضع جئنا الى هذا العالم الخ

3. (ff. 2-2v). *Ar-risālatu'n-nawrūziyya*. A short fragment of this work of Avicenna, see Brook. I, 454 (17), dealing with the letters, etc., of the Coran, in Arabic. Beg.

الرسالة الفروية (sic) للشيخ الرئيس في الانباء عن العرض من
الحروف الخ

A note at the end, dealing with some sayings of Plato, also in Arabic.

4. (ff. 3-7). *Faḡarāt muntakhabat min taḡsīr Ṣadri'd-dīn Shīrāzī*. Extracts from a work called simply *Taḡsīr* (probably actually *Al-asfār al-arba'a fī'l-hikmat*, see Brock., II, 413), by Ṣadru'd-dīn (Muḥammad b. Ibrāhīm) ash-Shīrāzī (d. 1050/1640), in Arabic. It deals with various theological and philosophical topics. Beg.

نصل في تحقيق الصراط واستقامة، اعلم ان الصراط لا يكون صراطا الخ

5. (ff. 7-7v). *Ar-risālat fī ithbātī'l-'aql*, ascribed to the *Muḥaqqiq-i-Tūsī*, i.e. Naṣīru'd-dīn Abū Ja'far Muḥammad b. Muḥammad b. al-Ḥasan at-Tūsī (d. 672/1273). It is only a short note, in Arabic, see Brock. I, 510; Ahlw 5356. Beg.

انا لا نشك في كون الاحكام اليقينية الي قد حكم بها الخ

6. (ff. 7v-9v). *Taḡsīr Ṣarātī'l-ikhḷāq wa Ṣarātī'l-falāḡ wa Ṣarātī'n-nās*. Avicenna's commentary on *Sāras* 112, 113 and 114, in Arabic, see Brock. I, 453 (1), 454 (3, 4), or Ahlw 972, 977. Beg. as usual.

قوله جل جلاله، قل هو الله، البهو المطلق هو النبي الخ

7. (f. 9v). A short note, in Arabic, of philosophical contents.

8. (ff. 10-10v). Notes, in Persian, dealing with explanations of various Sufic terms, etc.

9. (ff. 11-11v). *Ar-risālat fī'l-turuq*. A fragment of a Sufic treatise, in Arabic, by Najmu'd-dīn Aḥmad b. 'Umar al-Kubrā al-Khiwāqī (d. ca. 618/1221), see Brock. I, 440 (3), Ahlw 3272-3273. The present copy contains apparently only the introduction to the *risāla*. Beg.

الحمد لله وبعد، قال الشيخ المحقق ... الطرق الي الله بعدد

انفس الخلايق الخ

10. (ff. 11v-12). *Naṣā'ih Hermes*. A fragment of a didactic treatise in Arabic, consisting of admonitions ascribed to Hermes Trismegistus, who is usually identified (as also here) with the prophet Idris, cf. above, No. 871(3). Beg.

هذه رسالة يشتمل على عدة فصول عن هرمس الهرامسة وهو اندريس

النبي الخ

11. (ff. 12-13v). *Risāla-i-mabādī-i-mawjūdāt*, a short treatise, in *Persian*, ■ the elements of philosophy, by Afḍalu'd-dīn Muḥammad Kāshānī (d. 707/1307-1308), cf. above, No. 871. It is the same work as described in EIO 1921 (11), EB 1445(6). It is divided into five short *faṣls*. Beg.

سیاس و افروزی و ستایش نکرانده جانرا بخرد الخ

12. (ff. 13v-14v). *Risālat fi ithbātī'n-nafs*, by "al-muḥaqqiq al-Ṭūsī," i.e. Naṣīru'd-dīn Ṭūsī, cf. above, 5. It is a treatise, in *Arabic*, on the nature of the human soul, divided into two short *faṣls*, and a *khātima*. Beg.

الحمد لله الذي لا ينجب من بابه أمل و بعد ، نبذة رسالة حررتها

في علم النفس الخ

13. (ff. 15-16). (*Ādāb-i-mubtadī*). A short treatise on the rules prescribed to Sufic beginners, in *Persian*. The name of the author is not mentioned. It is divided into three *faṣls*: I—*dar tashabbuh*, II—*dar tathabbut*, and III—*dar taḥaqquq*. Beg.

الحمد لله الذي لقنني دقائق العرفان و بعد ، این رساله ایست

موجز و عجالة ایست مختصر در بیان آداب مبتدی و طالبان حضرت

صمدیت الخ

14. (f. 16v). (*Sharā'it-i-khalwat*). A short note, in *Persian*, on the ■ conditions required for solitary prayers of Sufis. It is apparently compiled by a disciple of Ruknu'd-dīn 'Alā'u'd-dawla Samnānī (d. 736/1336), and based on a letter from Nūru'd-dīn 'Abdu'r-Rahmān Isfarā'īnī (Kisraḡī), of the end of the VII/XIIIc. Beg.

الحمد لولیه و الصلوة علی نبیه ، اما بعد ، حضرت قطب المکتفین

و مرشد الطالبین الخ

15. (ff. 16v-17v). *Jawāmi'u'l-hikam*. An extract from the *Jawāmi'u'l-hikam* (probably the same as *Inwānu'l-hilm*), an *Arabic qasida* by Abū'l-Faṭḥ ('Alī b. Muḥammad) al-Bustī (d. 401/1010), cf. Brook. I, 251, with interlinear explanatory notes, also in *Arabic*. Although at the end (f. 17v) there are the words

lammat al-ga'idat, the present fragment does not contain one poem, but apparently short quotations from several *ga'idas*. Beg.

اقبل على النفس واستكمل فضائلها، الخ

16. (ff. 18v-23). *Kashf ba'q'i'l-astār*. A short tract on the soul, the future life, etc., in *Persian*, by Naṣīru'd-dīn Ṭūsī (cf. above 5 and 12 in this note). It is apparently the same work as the one described in R 830 (xvi). The treatise is divided into 20 short *faals*. The title and the name of the author are mentioned in the heading. Beg.

بينا لا نزع قلوبنا بعد از هديتنا و بعد، درستي عزيز از مكرمات
از اين ضعيف الخ

17. (f. 23). A short note, in *Persian*, of Sufic contents, beg.

بدانکه طریقه استكمال طالب فضیلت را الخ

18. (ff. 23v-27v). *Gulshan-i-rāz*, incomplete at the end. See above, Nos. 833(4) and 854. Beg. as usual.

19. (ff. 28-28v). *Waṣāyā-i-Aṣṭāṣān Aristūṭālīs rā*. A short note, in *Persian*, giving the apocryphal counsels of Plato to his disciple Aristotle, beg.

وصایای افلاطون قدس سره (sic!) که تلمیذ خود ارسطاطالیس رحمه الله
علیه (sic) را فرموده است، معبود خویش را بشناس و حق او نگاهدار الخ

A note, in *Arabic*, on f. 28v.

20. (ff. 29-30v). (*Risāla-i-mi'rāj*). Explanation of the *mi'rāj* of Muḥammad, in *Persian*. The name of the author and the exact title are not given. Beg.

سزاوار شکر و سپاس حضرت قادر بعد حمد الهی و صلوات
ذاتمنافی الخ

Copied towards the end of the xii/xviii c.

Ff. 30; 8 11 × 7,75; 10,35 × 7,25; 11 20, or more, written diagonally, or in two columns. Or. pap., thickness 10=0,01 mm. Ind. mast. line 4 × 9,5 mm. Cond. fairly good, except in the beginning. CFW. Notes on f. 1 and on the fly-leaves at the end.

877.

ابواب الجنان

Abwābul'-jinān.

III 204.

The well-known *first bāb* of this popular work ■ moral virtues, etc., by Muḥammad Rafi' Wā'iz Qazwīnī (d. ca. 1105/

1694), see IvC 500 and IvASB 1395-1396 (to the references given there add CHL I, 1; II, 10, and Bk 954-956). Beg. as usual:

بہترین مقالہ کہ سرخیل کاروان فنون الحج

Copied about the middle of the xii/xviii c. A few notes and corrections in the margins.

Ff. 338; S 8,5×6,25; 6,5×3,25; 1117, within red and blue jadvāls. Or. pap., thickness 10=0,41 mm. Ind. nest. and shikasta, line 3,5×11 mm. Cond. fairly good.

878.

توضیح الحکمة

Tawdīhu'l-hikmat.

A.J. 40.

An exposition of scholastic philosophy, as based on the ancient Greek theories. The name of the author and the date of composition are not mentioned. The work is divided into a *muqaddima*, 3 (or really 4?) *maqāḍis*, and a *khātima*:

(f. 54) مقدمہ، در تعریف و تقسیم علم حکمة

(f. 54) مرصد اول، در حکمة طبعی (div. into 10 *maqāḍis*)

(f. 60v) مرصد دوم، در بیان فائزات (div. into 8 *maqāḍis*)

(f. 69) مرصد سیوم، در عناصریات (div. into 6 *fasls*)

(f. 81) مرصد سیوم، (sic) در بیان حکمت الہیہ (div. into 3 *fanns*)

(f. 97) خاتمہ، در بیان احوال نشأت آخرت (div. into 6 *hidāyas*)

نفس ناطقہ را

There are apparently no references which could help to identify the date of composition. Beg.

سپاس تفرہ اساس و ثنائی تقدس اقتباس شایلیں اما بعد

بعضی از اخلا استدعای تکوین رسالہ برنج و ترتیب متن ہدایہ حکمة بعبوات فارسی الحج

Copied about the middle of the xiii/xix c. A few marginal notes.

*Ff. 53v-99v; for measurements, etc., see No. 867. At ■ and a note of presentation, dated 1284/1848. A seal on f. 99v.

879.

(مجموعہ)

(Majmū'a).

III 248.

A kind of a chrestomathy, containing short instructive anecdotes, stories, fables in prose and verse, etc., in Persian (ff. 1v-36) and Arabic (ff. 37v-64v), compiled apparently in 1846, in

Calcutta, as stated in the colophon. The tendency is generally non-Muhammadan, and it appears as if the compiler has been a Parsi. His name is not mentioned in the text. The heading of the Persian part (f. 1v):

اندرزهای کزیده و پندهای سنجیده درین سینه کاشتهی در نوهار
جوانی و درونی در ناستان و خزان اعمار انسانی

The heading of the Arabic part (f. 37v):

آیات بینات و عظات طبیات

Copied (and probably compiled) = 1848, in Calcutta.

Ff. 64; S 8,25×6,5; 6,25×3,5; ■ 15, no jadwala. Europ. pap., thickness 10=0,55 mm. Ind. nast., line 3,5×8 mm. Cond. good. Worm-eaten. A few notes on the margins.

3. Logic.

880.

رساله کبرا

Risāla-i-Kubrā.

III 256.

The well-known school book on logic, by Sayyid Sharif, or Sharifu'd-dīn 'Alī Jurjānī (d. 816/1413-1414), ■ IvC 514(5), and IvASB 1408(2). Beg. as usual:

بدانکه ادمی را قویست دراکه (که) مختلفش میکردن الم

Dated the 6th Safar 1223/the 3rd Apr. 1808. ■ few marginal notes.

Ff. 18; S 9,25×6; 6,5×3,5; ■ 11, no jadwala. Or. pap., thickness 10=0,45 mm. Ind. nast., line 5×17 mm. Cond. tol. good. Slightly worm-eaten, pasted, traces of moisture.

4. Dictionaries (Arabic and Persian).

881.

نصاب الصبای

Niṣābu'ṣ-ṣibyān.

Ar. 675.

The well-known versified Arabic and Persian school vocabulary, accompanied by rules of versification, etc., by (Badru'd-dīn) Abū Naṣr Muḥammad (or Mas'ūd) b. Abī Bakr b. Ḥusayn Farāhī, or Farāhānī, who wrote ca. 617/1220, see IvC 533-537, IvASB 1411 (add CHL I, 1180-1184, II 1313, 1314 and Bk 825-828). Long marginal notes explaining difficult passages, interlinear marks to show the different metres, etc. It is apparently slightly incomplete at the end. Beg. as usual, with an Arabic doxology:

الحمد لوليہ ... قال الشيخ الإمام ... بدر الحق و الدين ... همي
کوید ابو نصر فراهی، حسد حائده الخ

Copied about the middle of the xii/xviii c. Notes and quotations = f. 1 and on fly-leaves at the beginning.

*Ff. 1v-32v; S 8,25 x 4,75; 6,25 x 2,75; II 10, = jadvāls. Or. pap., thickness 10=0,48 mm. Good Ind. nast., line 5 x 8 mm. Cond. tol. good. CFW. Seals on f. 1.

882.

النسخة (الایة)

An-nuskhatu'l-Ilahiyya.

Ar. 599.

A detailed commentary on the well-known *Niṣābu's-sibyān* (see No. 881), by Niẓāmud-dīn b. Kamālī'd-dīn b. Jamālī'd-dīn b. Ḥusām al-Harawī, surnamed Ibn Ḥusām, who completed it (f. 124v) in the month of Rab. II 790/Apr. 1388. See EIO 2382, EB 1640, Pr 156 (p. 215), etc. The title (which is given on f. 124v, l. 14) and the date of completion are apparently not found in other known copies. Beg.

سپاس بیقیس مر قادی را که اسلم حیوة ناس بعده، بدانکه
نصاب صبیان نسخه بس پسندیده الخ

Copied about the middle of the xii/xviii c. Many marginal notes.

Ff. 125; S 8,75 x 5; 6,75 x 2,75; II 17, no jadvāls. Or. pap., thickness 10=0,43 mm. Ind. nast., line 3 x 10 mm. Cond. tol. good, but paper begins to decay. CFW. Seals on f. 1.

883.

منظر الفضائل في منافع الافضل

Manẓaru'l-faḍā'il fī manāfi'i'l-afāḍil.

Ar. 982.

An apparently entirely unknown Arabic and Persian dictionary (not mentioned by Hājji Khalifa, or in Blochmann's contributions). The present copy is slightly incomplete at the end; the name of the author does not appear at all, but by chance it is possible to ascertain the date of composition. On f. 196v the author mentions the current year as 738/1337-1338:

و درین وقت از تاریخ هجرت بیستمبر هیصد (sic) سی هفت سال است،

This peculiar orthography of the word *haftsad* (*hapesad*?) regularly observed in other dates: 767 of Yazdagird era (f. 198), 1737 of the Rūmī (Seleukian) era (f. 197v), etc. All these dates are indeed incorrect but clearly indicate the VIII/XIVc., so that the year 737/1337-1338 is highly probable.

The work is divided into two *qisma*. The first (ff. 2-174) consists of a dictionary of Arabic words, explained in Persian,

briefly and without quotations. They are alphabetically arranged, almost in the European way, according to the initial letters. The first word is (f. 2) *اب ابرو پدر* (f. 174) *دیه جهودی دزن* جهود.

The second *qism* (ff. 174v-241v), consists of technical terms, arranged according to the subject, in 14 *bābs*, subdivided into 36 *jaḥs*: 1. Names of some relations and friends of the Prophet (f. 175v). 2. Adverbs, etc. (f. 178v). 3. *Kunyas*, etc. (f. 184). 4. The names of the months, according to different eras (f. 186v). 5. Stars and planets (f. 200v). 6. *Iqlims* and names of cities (f. 202v). 7. Epithets of men, colours, etc. (f. 204). 8. Terms connected with weighing precious metals and stones (f. 214). 9. Terms connected with the arts, etc. (f. 215v). 10. Miscellaneous expressions (f. 225). 11. Terms for wine, etc. (f. 233v). 12. Music and singing (f. 238v). The last two *bābs*, which should be rather interesting, deal with (13) the names of the 72 religions (*millat*), and with (14) Hindi words which are occasionally used in poetry; they are missing in this copy.

The presence of this last item in the book, as well as the fact that the author pays more attention to the geography of India than to that of other countries in his note on *iqlims*, leaves no place for doubt that the work was written in India. Beg.

الحمد لله... و از بسیار کتب لغات مشکلات جمع را حل واضح آسانی فر کرده درین کتاب جمع کردیم تا بکتاب دیگر حاجت جست چونه افتد و نام این منظر الفضائل فی مغانع الافاضل نهاده شد تا هر یکی را بطریق اسهل مفهوم شود الم

There are several lacunas at the end. Many marginal and interlinear glosses. Between ff. 1 and II there is a leaf filled up with poetical quotations and notes.

Copied (except for the first 8 leaves which are of a more modern origin) in the end of the ix/xv or beg. x/xvi c., in typical Indian handwriting of that time.

Ff. 239; S 8,5 x 5,6; 0,75 x 4; II 16, no *jadwāl*. Gr. pap., thickness 10=0,34 mm. Ind. old shikasta-nasta, line 6 x 12 mm. Cond. not good. Worm-eaten. Traces of moisture, pasted. CFV. Seals on ff. 1, 2, etc.

884.

کفر اللغات

Kanzu'l-lughāt.

Ar. 834.

An Arabic and Persian dictionary, arranged alphabetically according to the initial and final letters of the words, by Muḥammad b. 'Abdī'l-Khalīq b. Ma'rūf, who dedicated it to Kārgiya Muḥammad b. Nāṣir (861-883/1447-1478) and his son Mirzā

'Alī b. Muḥammad (883-911/1479-1506), princes of the local dynasty of Gilan. See CHL I 948-950, BI 951-955, EIO 2392-2396, Br 156-157, RS 173, EB 1670, Pr 219-220, R 507-508, Aum 109, Dorn C. 202; cf. also Arabic Catalogues: Brit. Mus. Nos. 1019, 1382, 1383; Suppl. No. 878; Paris Cat., Nos. 1248-1249. *Ind. libr.* Bk 832, Bh 250-251, etc. Lith. Persia, 1283. In the present copy, there are a few lacunas. Notes on the margins. The headings, intended to be written in red ink are often not filled in. Beg.

ابتدائی ہر سخن ان خوبتر در ہر مقام جواہر کنوز لغات حمد

و ستایش نتار بلکاء الخ

Dated the 7th Dhī Qa'da 1083/the 24th Febr. 1673.

Ff. 668; S 8,76 × 4; 4,75 × 2,25; ll 21, no jadwals. Or. pap., thickness 10=0,43 mm. Ind. nast., line 3,5 × 6,5 mm. Cond. fairly good. Some portions of the volume are of more modern origin than the bulk of it. CFW.

885.

The same.

Ar. 226.

Another copy of the same work, no No. 884, complete. A few notes on the margins. Beg. as usual:

جواہر کنوز لغات حمد الخ

Dated the 1st Dhī Qa'da 1155/the 28th Dec. 1742, at Sāwanūr, near Bangalore.

Ff. 264; S 12 × 8; 8,25 × 5; ll 25, no jadwals. Europ. pap., thickness 10=0,52 mm. Ind. nast., line 5 × 8 mm. Cond. good. Slightly worm-eaten. Traces of dampness. CFW.

886.

عقود الجواہر

*Uqūdu'l-jawāhir.

Ar. 618.

A versified school vocabulary, Arabic and Persian, by 'Abdu'l-Jalīl b. Rashīdī'd-dīn 'Umar al-Watwātī, who wrote about the middle of the IX/XVc., see IvC 540 (add CHL II, 871). It is also divided into 51 qit'as, as in that copy. It is interesting to note that the name of Sultān Murād II is here replaced in the dedication by the name of Mirzā Ulugh Beg Chalabī, son of the same Muḥammad (?).¹ This transcript is slightly incomplete at the beginning, which corresponds with f. 2, l. 8 of IvC 540. Many marginal notes and glosses.

Copied about the middle of the xii/xviii c. Notes on fly-leaves.

Ff. 42; S 8,75 × 4,75; 6,5 × 3,5; ll 15, no jadwals. Or. pap., thickness 10=0,73 mm. Ind. nast., line 5 × 12 mm. Cond. tol. good. CFW. A seal on f. 1.

¹ Perhaps it is the name of Ulugh Beg, the Timuride prince, which has been unskillfully substituted for the name of Murād.

887.

تجنیس اللغات

Tajñisu'l-lughāt.

Ar. 1195.

A short versified treatise by Jāmi (see above, No. 802) on Arabic words which change their meanings by a slight change in their diacritical dots; see R 503, 509, where it is called *Tajñis-i-khatt*. Here the title appears on f. 1, l. 6; the name of the author is given as 'Abdu'r-Rahmān, at the end. The treatise has been edited by Francis Gladwin, in the "Persian Moonshee," and by J. H. Hindley, London, 1811; printed Calcutta, 1818, 1826. Beg.

بعد توحید وصفات خالق شام و سحر
وز پس نعت و ثنای خواجه خیر البشر

Dated the 29th Dhī Qa'da 1128 (? very suspicious, rather 1228), or the 14th Nov. 1718.

Ff. 8; S 8×5.5; 6.25×3.5; 11 16, no jadwala. Europ. pap. Bad Ind. nest. Cond. bad. Worm-eaten. OFW 1825. Notes on f. 1.

888.

نصاب بدیعی

Niṣāb-i-Badī'i.

Ar. 675.

A short versified school vocabulary, Arabic and Persian, by Badī'i, see IvC 589. The full name of the compiler and the date of composition remain unknown. Beg.

از پس حمد خداوند زمین و آسمان
کرده ام نظم مثلث چون لکي عمان

At the end, ff. 42-43 are left blank, and on ff. 44-45v is ■ short extract from the *Dastirū'l-'amal* of 'Abdu'r-Razzāq Khān (?), a work on ethics. Here only the fourth *faṣl* is given:

فصل چهارم در بعضی ادب معیشت و مجالست با اصناف خلق الم

Copied about the middle of the xli/xviii c. Notes on the margins.

*Ff. 33-45v; for measurements, etc., see No. 881. OFW. A seal on f. 33.

889.

The same.

Ar. 858.

Another copy of the same, see No. 888, beginning in the same way, almost entirely destroyed by worms.

Copied towards the end of the xii/xviii c.

Ff. 10; S 6.5×4; 4.75×2.25; 11 10, no jadwala. Or. pap. Ind. nest., line 4×7 mm. Cond. very bad. Worm-eaten. OFW 1825.

890.

فرهنگ شیرخانی

Farhang-i-Shīr-khānī.

A.J. 50.

A dictionary of rare and difficult Persian and Arabic words or expressions used in various standard works of Persian poets, explained in Persian, and arranged according to the first and the last letters. The compiler, Shīr Khān (or, ■ he is called here, f. 1v, Shīr-khānī), surnamed Sūr, wrote in the X/XVlc. See IVASB 1420 and IVc 522. Beg. as usual:

بعد از انشاء حمد بیغایت (بیغایت here) و ثنائی بی نهایت مر
خالقی را که بعد از میگوید بغداد ضعیف الی رب المغفور (sic)
الملقب شیرخانی جامع الالفات (sic) الخ

Dated: Haydarābād, the 24th Jum. II 1223/the 17th Aug. 1808. Scribe: Ghulām Muhyi'd-dīn Imdād. Notes on the margins and at the end, on fly-leaves.

Ff. 197; S 11×6.75; 7.75×4.75; ll 17, no jadwala. Or. pap. (new margins), thickness 10=0.54 mm. Bad Ind. shikasta and nast., line 4×11 mm. Cond. tol. good. Worm eaten, pasted.

891.

منتخب اللغات شاهجهانی

Muntakhabu'l-lughāt-i-Shāhjahānī.

Ar. 6.

The well-known Arabic and Persian dictionary by 'Abdu'r-Rashīd (b. 'Abdī'l-Ghafūr) al-Ḥusaynī al-Hamadānī (so here, f. 3v, otherwise al-Madanī) at-Tatawī (d. ca. 1069/1658-1659), who composed it in 1046/1636-1637, see IVc 543-544 (add CHL I, 1114, 1115; Ed 141; and Bk 833-834). It is arranged in alphabetical order according to the first and the last letters of the words. Beg. as usual:

ستایش و سپاس مالک الملکی که تذکار آلاء بی احصای الخ

Copied about the middle of the xii/xviii c.

Ff. 239; S 14.75×8.5; 11×5.75; ll 29, ■ jadwala. Or. pap., thickness 10=0.56 mm. Good Ind. nast., line 3×9 mm. Cond. fairly good; slightly worm-eaten. A few notes on the margins. GFW.

892.

The ■■■■■

Ar. 906.

Another copy of the same dictionary, see No. 891. The whole of the introduction is omitted here, but it contains the concluding passage, with a chronogram for the date of completion

(f. 542, *منتخب بی بدیل*), which is missing in the preceding copy. Beg. abruptly (cf. f. 4, bottom, of the preceding transcript):

ابتدا، آغاز کردن، ابتدا، خواستن، الخ

Copied towards the end of the xii/xviii c. A few notes on the margins.

Ft. 542; S 10.75 x 6; 7.5 x 3.75; 11 15, no *jadwals*. Or. pap., thickness 10 = 0.72 mm. Ind. nast., different hands, line 3.5 x 15 mm. Cond. tol. good. Slightly worm-eaten and pested. CFW 1811. A seal on f. 1.

5. Grammar (Arabic and Persian).

893.

(منظومه مائة عامل)

(*Manẓūma-i-Mi'at 'āmil*).

Ar. 1039a.

A versified translation of the well-known school book Arabic grammar, called *Mi'at 'āmil*, by 'Abdu'l-Qādir b. 'Abdi'r-Rahmān al-Jurjānī (d. 471/1078). The author of this poetical paraphrase completed it in 1189/1755-1756, see f. 11v. He calls himself (f. 11) *Nadīm*, and may most probably be identified with *Zakī Isfahānī*, who flourished about this time, cf. *Riḡādu'sh-shu-'arā'* (IvC 57, No. 1592). It is the same work as described in IvASB 858. Cf. also another versified paraphrase of the same work in IvC 561 (1). Beg.

حمد است بی قیاس بهای مستعمل، کز شکر او شکر شکند طوطی زبان

Copied about the middle of the xii/xviii c. Notes on the margins.

Ft. 12; S 8.75 x 4.75; 6 x 2.5; 11 8, within double *jadwals*. Or. pap., thickness 10 = 0.47 mm. Ind. nast., line 11 mm. Cond. not good. Worm-eaten.

894.

Karnul

تحقیق القوانین

Tahqīqu'l-qawānīn.

III 190.

A Persian grammar, completed in 1262/1846 (see the date and the chronograms at the end, ff. 67-67v), by *Muhammad Muhyi'd-dīn b. Muhammad* of *Karnūl* (near Madras), who used the *takhallus* *Hayrān* (born 1210/1795-1796, d. 1267/1851, see *Gulzar-i-A'zam*, pp. 161-163, where this work is referred to). It is the same treatise as described in IvASB 1480, where the authorship is ascribed to *Muhammad Faḡīhu'd-dīn Faḡḡhat*, to whom belong only three quatrains with chronograms at the end. The present copy is transcribed from a lithograph, or from the original prepared for lithographing, dated the 2nd Rab. I 1263/the 18th Febr. 1847. It contains an index at the beginning and a *laḡh*, or concluding advertisement, at the end, f. 68v, in which the author's name (not mentioned in the text) is referred to. It is

divided into two *taqrirs*, subdivided into minor subsections. Notes on the margins. Beg. as usual:

الحمد لله اما بعد حمد و صلوة پرشیده مباد که این رساله ایست

مسمی بتحقیق القوانين الف

Copied probably not long after 1283/1847. Notes on f. 7 and f. 68.

Ff. 68; S 10×6; 7×3,25; ll 17, no *jadwala*. Or. pap., thickness 10=0,57 mm. Ind. nast., line 3,6×10 mm. Cond. good. Slightly worm-eaten.

895.

(مجموعه در صرف فارسی)

(*Majmū'a dar ṣarf-i-Fārsī*).

III 253.

A collection of short notes dealing with Persian grammar. It is peculiar that the first and the last of them are both called *Mizān-i-Fārsī* (the word *mizān* means here apparently simply paradigms).

1. (ff. 1-7). *Mizān-i-Fārsī*. Paradigms of Persian verbs, with a few introductory lines:

نسخه میزان فارسی عرب نمودن به ترتیب حروف تهجی که الف

2. (ff. 7-12). *Qawānīnu'l-Fārs*. A short treatise on Persian grammar. In his bombastic preface the author mentions that this treatise has been compiled for a prince's son, but he neither mentions his own name, nor the name of his patron, nor the date of composition. It is divided into 6 *faṣls*, and is here apparently incomplete at the end. Beg.

بهترین مقال حمد جهان افرینی که کبرک تر لسان الف

3. (ff. 12-15v). *Baḥṭh-i-mizān-i-a'āl*. A short treatise on the conjugation, etc., of Persian verbs. It is difficult to find out whether it does or does not form a continuation of the preceding tract. Beg.

بحث میزان افعال بقیاس تصرف یک لفظ الف

4. (ff. 15v-24). *Mizān-i-Fārsī* (as it is called in the colophon, f. 23), another short tract on Persian grammar, dealing with suffixes, phonetic changes, etc. It may again be in reality a continuation of the preceding treatises. Beg.

در بیان بعضی ضوابط و کلیات بدانکه این بیست و هشت حروف

هجا الف

Copied about the middle of the xiii/xix c. A few notes on the margins.

Ff. 24; S 9,25×6,75; 7,6×3,75; ll 17, no *jadwala*. Or. pap., thickness 10=0,48 mm. Ind. nast., line 2×11 mm. Cond. tol. good; traces of moisture

6. Astronomy and Mathematics.

896.

رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb.

III 269.

A fragment of the well known treatise on mathematics by 'Alī b. Muḥammad Qāshchī (d. 879/1474-1475), see IvC 570. The copy contains only the end of the *first maqāla* (beg. on f. 7v, i. 1 of IvC 570), *faqla* 6-8 of its *first bāb*, the whole of the *second bāb*; and then the *third maqāla* (here called the *second*), on measurements, which is here divided, as in IvC 570, into a *muqaddima* and two *bābs*, not three as in some other transcripts.

Dated the 6th Muḥarram 1230/ the 14th Oct. 1820; transcribed by Siḥland.

Ft. 23; ■ 7,25 × 4,5; 5,5 × 3,25; II 12, no *jadwals*. Grey Or. pap., thickness 10=0,51 mm. Ind. nast., line 3 × 12 mm. Cond. tol. good. Worm-eaten, dirty.

897.

رساله در هیئت

Risāla dar hay'at.

A.J. 40.

The well-known work on the elementary principles of astronomy, by the same 'Alā'u'd-dīn 'Alī b. Muḥammad Qāshchī, see IvC 571, IvASB 1489. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين الميم

The copy is incomplete at the end, breaking off with the first lines of the *kāstima* (f. 60).

Copied about the middle of the xiii/xiv c. Several explanatory drawings.

*Ft. 1v-80; S 7,75 × 5,75; 5,75 × 3,75; II 11, no *jadwals*. Cheap quality Europ. pap., thickness 10=0,46 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good, but paper is decaying. Worm-eaten. A few notes on the margins. A seal on f. 1v.

898.

منتخب خلاصه

Muntakhab-i-Khulāṣa.

III 215.

A treatise on arithmetic, being an extract and paraphrase of ■ Arabic work, called *Khulāṣatu'l-ḥisāb* of Bahā'u'd-dīn Muḥammad b. Husayn al-Āmilī (d. 1030/1621), see Brook. II, 414-415. The abbreviator calls himself Luṭfu'l-iah b. Aḥmad Mī'mār Lāhūrī, with the *takhalluṣ* Muhandis. The title of the book (*Muntakhab*) is also a chronogram for the date of its completion,

1092/1681. See EIO 2253, 2254(5), and R 451. The complete translation of the original is described in EIO 2251. Beg.

الحمد لله أما بعد ميكريد فقير لطف الله مهندس النخ

Dated the 16th Rab. I 1258/the 18th May 1840. Many drawings and tablets intended to be inserted in the text have not been executed.

Fl. 58; S 8×8; 8,75×3,5; H 15, no jadwala. Greyish Or. pap., thickness 10=0,46 mm. Bad Ind. nast., line 4×14 mm. Cond. not good. Dirty.

899.

زبدة الحساب

Zubdatu'l-ḥisāb.

A.J. 9.

A treatise on arithmetic, by Ahmad b. Muḥammad Maghribī at-Tilimsānī al-Anṣārī aṣ-Ṣā'imī. The date of composition is not given. The treatise is divided into a *muqaddima*, and four *maqālas*. In order to facilitate identification, if another copy of this work be found, the headings are here given:

(f. 1v) مقاله اول، در محاسبات (2 bābs)

(f. 7v) .. دریم، در مساحات (a *muqaddima* and 3 bābs)

(f. 11v) .. سیوم، در استخراج مجهولات (4 bābs)

(f. 16v) .. چهارم، در فواید ضروری حساب وغیره (3 bābs)

Beg.

الحمد لله أما بعد عالم حساب بهترین علوم عقلمی است که النخ

Dated the 18th Dhī'l-ḥijja 1290/ the 6th Febr. 1874.

Fl. 23; S 11,25×7,25; 9,5×4,5; H 31, no jadwala. Europ. pap., thickness 10=0,66 mm. Ind. nast., line 3×11 mm. Cond. good. Seal on f. 1.

900.

انوار النجوم

Anwāru'n-nujūm.

III 275.

A detailed treatise on Astrology, the preparation of horoscopes, the calculation of auspicious hours for every action in daily life, etc. The author calls himself (f. 1v) Qabūl Muḥammad; and at the end he is also called Anṣārī (f. 345v). In several places he mentions the year 1200/1785-6 = still current at the time of composition (ff. 81v, 82v, where 1201 is called سال آینده, etc.), or 1843 of the 'Sambat' era, i.e. 1786 (f. 83). The book is chiefly based on Hindu systems of astrology, and the author

everywhere shows preference for the solar era. The work is apparently not known in any other library. It is divided into 4 *daftars*, subdivided into *bābs* and *faṣls*, or simply minor sections with different headings.

(3 f.) دفتر اول در بیان احوال افلاک و ستاره‌ها و غیره

(103 f.) دوم در بیان احوال رابجه النجم

(184v f.) سوم در بیان کارهای شامی مثل سر تراشی که در هندی مودن گویند النجم

(229 f.) چهارم در بیان احوال جانزا و ساعت سفر را دریانت النجم

The text is filled up with Hindu terms, and the language is rather jargonio. Beg.

بعد از حمد و ثنای قادر ذوالجلال که حصار فلک الافلاک را از درازده
پروچ اراسته و هفت فلک را از هفت ستاره سیر کاه النجم

A fairly good copy, although diacritical dots are often omitted, with many tables and coloured drawings of constellations. Transcribed probably shortly after the completion of the work itself, i.e. early in the xiii/xix c.

Ft. 245; S 8,5 × 4,5; O × 2,75; H 10, within jadwals. Or. pap., thickness 10 = 0,69 mm. Ind. nast., line 3 × 10 mm. Cond. fairly good. Slightly worm-eaten.

901.

اصطلاحات النجوم

Iṣṭilāḥāt-ṭ-ṭaqwīm.

III 248.

A treatise on the technical terms used in almanacs, etc., by Ghulam Husayn b. Faṭḥ-Muḥammad Karbalā'ī Jaunpūrī who flourished in the middle of the XIII/XIXc.; cf. IVc 580, where another mathematical work by him, *Jāmi'-i-Bahādur Khānī* (completed in 1249/1833) is described. The work is divided into a *muqaddima*, 14 short *bābs*, and a *khātima*. Beg.

حمد و ثنا سر قادر ذوالجلال که اجرام علویه را اما بعد می پردازد

بنده هیچمدان غلام حسین النجم

Copied about the middle of the xiii/xix c. Many corrections, by the same hand; the transcript may be an autograph.

Ft. 18; S 8,5 × 6; 7,25 × 4; H 17, no jadwals. Or. pap., thickness 10 = 0,52 mm. Ind. nast., line 3,5 × 8 mm. Cond. not good. Worm-eaten. Many tables: a note at the end, of astronomical contents.

902.

نقود الحساب

Nuqūdu'l-ḥisāb.

A.J. 54.

A treatise on arithmetic, with special regard to the Hindu system, by Abū 'Alī Muḥammad Irtidā 'Alī (Khan) al-Jūfama'i (Gopāmawī), of Madras, with the *takhalluṣ* Khushnūd, who died about the middle of the XIII/XIXc. (cf. IvC 458). The present work was completed by him on the 1st Šafar 1235/the 19th Nov. 1819, as stated in the concluding lines. It is divided into a *muqaddima*, ■■■■ *bābs*, and a *khātima*. Beg.

بمحمد واحد رب البريا ولي الفضل مكثر المطايا اما بعد اي

رساله ايست در علم حساب كه بالتماس بعضى احباب العلم

Dated: Manqūrūr (بندر منقورور—Mangalore?), the 14th Dh'l-hijja 1241/the 20th July 1826. Scribe: Faṣḥu'd-dīn b. Qamari'd-dīn.

Ff. 68; ■ 11 × 7; 9,76 × 4,5; ll 21, no jadwals. Europ. pap., thickness 10=0,83 mm. Ind. nast., line 8 × 10 mm. Cond. good. Paper shows signs of decay.

7. Medicine.

903.

بحر الجواهر

Baḥru't-jawāhir.

I 101.

A dictionary of medical terms, names of the famous physicians, etc., by Muḥammad b. Yūsuf al-Harawī (f. 2, top). It is the same work as described in EB 1590, and Loth. Ar. MSS. in the India Office library, Nos. 1024-1026, also CHL II, 154. The work is dedicated (f. 2v, bottom) to Zahiru'd-dīn Muḥammad surnamed Amīr Beg (there is no indication in this copy as to his being = wazīr, cf. Loth, loc. cit.). As the first half of the name is identical with that of Babur, one might be tempted to suggest that in the expression المشتهر بامير بيك there is some mistake of the scribe in the diacritical dots, and that it should be read ببابير بيك. As suggested by H. Ethé (EB 1590), it seems highly probable that the author was the father of the famous physician of the middle of the X/XVlc, Yūsufi, cf. IvASB 1543. According to RsBr 208, the work was composed in 933/1526-1527.

The words are arranged in alphabetical order, according to the first and second letters of the terms, which ■ explained partly in Persian, partly in Arabic. The work was printed in Calcutta, 1830, and lithographed recently in Bombay. Beg.

حمداً لعلام ذري الانعام تحقيق دقائق الالآت (sic) ... و بعد، نيقول
العبد الفقير المحتاج الى الله القوي محمد بن يوسف الطبيب الهروي الم

Dated the 16th Rajab 1285/the 28th Apr. 1820.

Fl. 329; S 8,25 x 6,5; 7 x 3,5; ll 15, no jadwala. Or. pap., thickness 10=0,61 mm. Ind. nast., line 5 x 12 mm. Cond. tol. good. Slightly pasted. Seals at the beginning and end.

904.

دستور العلاج

Dastūru'l-*ilāj*.

III 223.

The *first maqāla* of this well-known treatise on medicine, composed in 933/1526-1527, by Sultān 'Alī Taḥīb Khurāsānī, and dedicated to Abū'l-Mangūr Kuchkunji Khān (916-936/1510-1530), of. f. 2, bottom. Cf. IVASB 1545. The work is divided into (a large number of short *bābs*, dealing with diseases of various parts of the body, beg. with the causes of headache, and ending with در تنگ کردن نرج زنان. It was lith. at Lucknow, 1914, and this copy approximately corresponds to pp. 73-262 of that edition. Beg.

سپاس و ستایش حضرت عليمى را كه نسخه بى سقیم و بعد
سبب تالیف این کتاب الم

At the end there are notes of medical contents, also on fly-leaves in the beg.

Copied in 1284/1809, by Bahā'u'd-dīn of 'Ālimpūr.

Fl. 92; S 9,5 x 6,75; 7,75 x 5,5; ll 18, no jadwala. Or. pap., thickness 10=0,61 mm. Bad Ind. nast. and shikasta, line 5 x 18 mm. Cond. bad, worm-eaten.

905.

اختیارات قاسمی

Ikhtiyārāt-i-Qāsimī.

III 194.

The well-known work on medicine, by Firishta, or Muḥammad Qāsim Astrābādī, surnamed Hindū-shāh (here, f. 1v. Hindūstān-shāh), the famous historian (d. ca. 1033/1623-1624), see IVASB 1553 (add RsBr 255,2, and Ed 249). It is sometimes called *Dastūru'l-aṭibbā*; divided into a *muqaddima*, three *maqālas*, and a *khatima*. It is apparently slightly incomplete at the end. Beg. as usual:

حمد سر خداي را كه بر حکم ارسلناک الم

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Fl. 277; S 8,25 x 4,5; 6,5 x 2,75; ll 19, no jadwala. Or. pap., thickness 10=0,72 mm. Ind. nast., line 4 x 9 mm. Cond. tol. good. Traces of moisture. Some leaves bound out of the correct order.

906.

مخزن الادوية

Makhzanu'l-adwiya.

III 242.

A fragment of the *second maqāla* of this work, containing the *muqaddima* (ff. 1v-7), and of the list of medicines, only those the names of which begin with an *alif*. The book was compiled about 1185/1771-1772, or shortly after that date, by Muḥammad Ḥusayn b. Muḥammad Ḥādī al-'Alawī al-Khurāsānī ash-Shirāzī, see EIO 2362. Originally ■ was divided into two *maqālas*, dealing with simple and with compound medicaments. Part of the work has been lithographed at Cawnpore, 1913 (apparently only the first *maqāla*). Beg.

الحمد لله (sic) الذي عرفنا بنفسه وهدينا بعمده الخ

Copied about the beg. of the xiii/xix c.

Ff. 42; S 9×5,25; 7×3,75; ll 22, no jadwals. Or. pap., thickness 10=0,51

Ind. nast., line 3×9 mm. Cond. good.

907.

(قرابادین)

(Qarābādīn).

III 268.

An incomplete copy of a work on pharmacology; several leaves at the beginning and at the end have been lost, and there are no indications as to the title of the work, the name of its author, and the date of composition. It is written in the style of treatises of comparatively modern origin, ■ the *Qarābādīn-i-Ma'sūmī*, comp. in 1059/1649 (see IvASB 1557), but it is apparently not identical with any other work on the subject in the library of the A.S.B. The descriptions of drugs are arranged in alphabetical order; after each description are given the details of preparation of the medicine (under the heading *ṣi'at-i-ān*, also in red ink). The first description in this copy is:—

انوشنداروی لولویی، تقویت قلب کند و معدة را و دماغ را قوت دهد.

صفت آن، سروراید ناسفته الخ

the last one:

وجوڑی کہ نافع ست از جهت سرفه اطفال، صفت آن، رب السوس الخ

Copied apparently towards the end of the xii/xviii c. Many marginal notes, glosses, corrections.

Ff. 95; S 7×4,5; 5,5×2,25; ll 21, no jadwals. Greyish Or. pap., thickness 10=0,51 mm. Ind. nast., line 2×7 ■ Cond. tol. good. Worm-eaten, dirty.

8. Veterinary art.

908.

فراسنامه

Faras-nāma.

G 36.

A treatise — the horse, being a translation of the book of Salihotra by 'Abdu'l-lah b. Šafi, who composed it at Gulbarga, in 810/1407-1408, by order of the Bahmani prince Ahmad Wali (825-838/1422-1435), probably before the latter's ascension on the throne, see R 480-481, cf. also Stewart's Catalogue, p. 96, where apparently exactly the present copy is referred to. It is divided into 52 *faṣls*. Beg.

الحمد لله (sic) الذي خلق الانراس علي حسن الصورة اما
 در عهد سلطان احمد ولي الغيبي (البهمني) اضعف العباد ربذة نهيف
 عبد الله بن صفى الميم

It is a rather bad copy, containing numerous illustrations of no artistic value.

Copied about the beg. of the xiii/xix c. A few poetical quotations at the end.

Ff. 54; 8,5 x 8; 0,25 x 3,5; 11 1/2, no *jadwals*. Europ. pap., thickness 10 = 0,53 mm. Ind. nat. and shikasta, line 4 x 11 mm. Cond. good.

9. Magic, alchemy, divination, etc.

909.

خواص القرآن

Khawāṣṣu'l-Qur'ān.

III 272.

A treatise on the magic properties of different verses of the Coran, explained in reviews of every *sūra*. It is apparently the same work as that which was studied and partly translated into French by prof. A. Christensen, *Xawāṣṣ-i-āyāt*, Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser, III, 4, København, 1920. Apparently another Persian version of the same is described in Pr 304(2), and an Arabic *original* (?) in Gotha 771(3). The present copy is slightly incomplete in the beginning, where it is stated that the work is a translation from the Arabic (the author's name is not given), by 'Abdu'l-'Alī (in Christensen's copy 'Abdu'l-lah) b. Muḥammad b. Ḥusayn, and that this Persian paraphrase was prepared in 926/1520. This date is apparently omitted in A. Christensen's copy. If the date is correct, the translator may perhaps be identical with the famous astronomer, Niẓāmu'd-dīn 'Abdu'l-'Alī b. Muḥammad b. Ḥusayn Birjandī (d. ca. 930/1524), the commentator of Ulughbeg's astronomical tables, etc. It is strange, however, that his name is pre-

ceded neither by the terms of polite self-humiliation (like *in ʿaʿif*, *jaqir*, *haqir*, etc.), nor by honorific titles, which should have been used if the actual editor was different from the translator. The work contains *four muqaddimas*: the 1st (f. 1v), on the spiritual advantages of reading the Coran; the 2nd (f. 2v), on its *adabs*; the 3rd (f. 4v), on the extent of the Coran; the 4th (f. 5v), ■ prayers to accompany recitation. The reviews of the *sūras* begin on f. 10. There ■ ■ kind of *khātima* on ff. 188v-190. Many references to Imām Jaʿfar Ṣādiq and Abū'l-ʿAbbās Būnī, i.e. Muḥyi'd-dīn Abū'l-ʿAbbās Aḥmad b. ʿAlī al-Būnī (d. 622/1225), the well-known mediæval authority on occultism. Beg. of the first *muqaddima* (f. 1v).

مقدمه اول در فضیلت تلاوة قرآن رسول صلعم فرمود که فاضل ترین
عبادات امتان الهی

Beg. of the *Fātiḥa* (f. 10) :

رسول صلعم فرمود که هر کس فاتحه بخواند چنان باشد از روی ثواب که
توریه و انجیل و زبور الهی

Copied in the beg. of the xiii/xix c. Many marginal notes and rubrics.

Fl. 190; S 8,25×5; 5,75×8; li 15, no *jadwals*. Or. and Europ. pap., thickness 10=0,42 mm. Ind. nat., line 3×8 mm. Cond. tol. good. Slightly worm-eaten, a little dirty. Notes and tables on the fly-leaves.

910. (رساله در تعویذات)

(*Risāla dar ta'wīdhāt*).

Ar. 804.

A treatise on charms and incantations against the influence of the evil eye, various diseases, etc. The name of the compiler and the exact title of the work are not mentioned, but it must have been written about the beginning of the XII/XVIIIc., as the Sufi Indian shaykh, 'Urwatū'l-wuthqā' (see IVc 82), who died in 1079/1668, is mentioned (f. 8v). Beg.

اگر کسی را هول دل باشد باید که این نقش نوشته از آب الهی

Copied towards the middle of the xii/xviii c. Numerous tables.

Fl. 8; S 7,5×4,5; 5×2,75; li 15, no *jadwals*. Or. pap., thickness 10=0,46 mm. Ind. nat., line 3,5×10 mm. Cond. not good. Badly worm-eaten. OFW.

911.

ضیاء العیون

Diya'u'l-'uyūn.

Ar. 469.

A treatise ■ the magic power of various verses, letters, and chapters of the Coran, magic tables connected with the signet-ring, sandals, etc., of Muḥammad, and other similar matters. It was

completed in the beginning of Ramadān 1114/end of Dec. 1702, at Haydarābād (f. 33), by Abū'l-mafakhir Niẓāmū'd-dīn Muḥammad Ḥādī al-Husaynī aṣ-Ṣafawī, or Mirzā Mahdī Khān, also called Shāh Mirzā. He is therefore identical with the compiler of the chronological tables of the Indian Timurides, composed about the same time, see IVASB 187. Other copies of this treatise are described in EIO 2272, EB 1843. Beg.

بعد از حمد بپسند و صلوات بپسند چندی گوید احقر بتدکان در کلا احدى الم

Copied towards the end of the xix/xviii c. Many magic tables and drawings.

Ft. 33; 8 8,5×5; 7,25×3,5; 11 18, within jadwāl. Or. pap.; thickness 10=0,73 mm. Ind. nast., line 4,5×10 mm. Cond. bad. Worm-eaten, badly pasted. CFW.

912.

(مجموعه)

(Majmū'a).

Ar. 781.

A collection of short magic and astrological works.

1. (ff. 1v-8v). *Diw-nāma-i-Sulaymān*. A short treatise on the names of the genii of every constellation of the Zodiac, the ways of propitiating them by sacrifices, and the incantations and charms to control their influence. Cf. another treatise of similar contents in IVASB 1585(3). Beg.

دیو نامه حمل، سلیمان بن داؤد ... پریانرا گفت بپرید دیو ستاره حمل را بپرید پریان برتند الم

2. (ff. 6v-13). (*Ṭāli'nāma-i-mardān*). Horoscopes of men born under the influence of the different constellations of the Zodiac, beg.

هر ان مردیکه بر طالع حمل تولد شود الم

3. (ff. 13v-18). (*Ṭāli'nāma-i-zanān*). Similar horoscopes for women, beg.

هر ان زنیکه بر طالع حمل زاید آنرا الم

Dated the 23rd Rab. I 1135/the 1st Jan. 1723, transcribed by S. Muḥammad Yār (?).

Ft. 18; 8 8×5,5; 6×4,25; 11 15-16, no jadwāl. Europ. pap., thickness 10=0,78 mm. Bad Ind. nast., line 3,5×10 mm. Cond. fairly good. Many magical tablets. Quotations on fol. 1. CFW.

913.

(فالنامه جعفر صادق)

(Fāl-nāma-i-Ja'far Ṣādiq).

Ar. 485.

A short treatise on divination by the *Qur'ān*. The authorship is ascribed to Imām Ja'far Ṣādiq. As stated in the introduction,

the book was kept in the treasury of a khalif who sent it to Maḥmūd Ghaznawī. The language seems to be archaic, and this may be an old work. It consists of quotations from the Coran, with explanations in Persian ■ to the auguries connected with various verses. Incomplete at the end, only a few lines are missing. Beg.

منقولست از ابی عبد الله جعفر الصادق که قریب پنجاه سال

خاطر گذاشت، الخ

Copied about the beg. of the xiii/xix c.

Ff. 9; 8 9×5; 7×3,5; ll 17, no jadwals. Or. pap., thickness 10=0,43 mm. Ind. nast., line 4,5×10 mm. Cond. fairly good, but paper is decaying. OFW.

914.

The same.

Ar. 470.

Another copy of the same treatise, see No. 913. Part of the introduction is missing, ■ there is a lacuna between ff. 1 and 2.

Copied about the beg. of the xiii/xix c.

Ff. 7; 8 9,5×5; 6×3,6; ■ 15, no jadwals. Or. pap., thickness 10=0,48 mm. Ind. nast., line 4,5×12 mm. Cond. bad; pasted, traces of moisture. OFW.

915.

فالناس

Fāl-nāma.

III 254.

A table with numbers, from 1 to 70, with ■ list of auguries connected with them. Its authorship is attributed to Mirzā Muḥyī'd-dīn. Beg.

فالناس حضرت میرزا مصی الدین از صدق نیست درین سفاهت خان

نوشته الخ

Copied in the beg. of the xiii/xix c.

Ff. 4; ■ 9×6; 7,5×4,6; ll 15, no jadwals. Or. pap. Ind. shikasta and nast., line 6×20 mm. Cond. tol. good.

916.

(مجموعه در امل)

(Majmū'a dar raml).

III 222.

An album of notes and extracts, in prose and verse, from different works dealing with divination by *raml*. There ■ apparently no complete treatises in it, and it is most probably only ■ note-book of a diviner, who wrote down for memorisation the passages useful to himself which he found in different books. Many of these notes are in the form of questions and answers. The dates 1149/1736-1737 and 1169/1746, are mentioned on f. 36,

but the book was most probably compiled sometime in the beg. of the XIII/XIXc.

Copied about the beg. of the xiii/xix c.

Ff. 63; S 10×5,25; H 18, or less, irregular; no jawnia. Or. greyish and coloured paper, thickness 10=0,43 mm. Ind. nast., line 3,5×10 mm. Cond. rather bad. Worm-eaten.

IX. VARIA.

(a) *Itineraries.*

917.

جداول ابعاد ما بین بلاد

Jadāwil-i-ab'ād mā bayn bilād.

A.J. 40.

Tables of the distances between some important cities of India, such as Agra, Benares, etc., and other places, taken from the book of (Major) James Rennell, apparently his "Memoir of a Map of Hindoostan, or the Mogul Empire," London, 1783. Beg.

جداول ابعاد ما بین بلاد مشهوره هندوستان بحساب میل انگریزی از کتاب انگریزی نقشه هندوستان من تصنیف جیمس رنل که در شهر لندن در سنه ۱۷۸۵ عیسویه بقالب طبع در آمده

Follows a list of places with their distances from Agra.

Copied about the middle of the xiii/xix c.

* Fl. 101v-122v; for measurements, etc., ■ No. 807.

(b) *Translations from Sanskrit.*

918.

{رساله موسیقی}

(Risāla-i-mūsīqī).

III 196.

A Persian translation of a Hindu treatise ■ music. The exact title and the names of the author and of the translator are not mentioned. The present copy is incomplete at the end. There is ■ preface or doxology, and the book opens abruptly with:

بیان حقیقت ناک که بنیاد سراسر است، بدانکه ناک بمعنی شد یعنی

آواز است الخ

Copied in the beg. of the xiii/xix c. Many tables.

Fl. 56; S 8,5×5,25; 7×3,5; H 13, no jadwals. Or. pap., thickness 10=0,33 mm. Ind. nest., line 4,5×15 mm. Cond. not good. Traces of moisture. A few notes on the margins.

(c) *Book-binding.*

919.

رساله منظوم در صحافی

(Risāla-i-manzūm dar Saḥḥāfi).

A.J. 56.

A versified treatise on book-binding. The real title of the work is not mentioned. The *takhalluṣ* of the author may be

Mujallid (cf. ff. 5v, 8v, 96). He was apparently writing towards the end of the XII/XVIIIc., as he refers to his spiritual guide as Shāh Yādū'l-lāh 'Alawī (cf. above, No. 731). The work is divided into 9 *faṣls* and a *khāṭima* (f. 94), dealing with the preparation of card-board, the arrangement of the leaves, the sewing them together, etc., and ending with the methods of gilding, painting, and ornamentation. Beg.

بگو الحمد ان مجلد را که از دم ' کذ این جز بندی این جلد آدم

Dated the 27th Ram. 1275/the 30th Apr. 1850.

Ff. 96; S 7,5 x 4,25; 4,75 x 2; ll 9, no *jadwals*. Europ. pap., thickness 10 = 0,53 mm. Ind. shikasta, line 3 x 13 mm. Cond. good.

(d) *Scrap books.*

920.

(مجموعه)

(Majmū'a).

Ar. 1210.

A note-book, containing short extracts from various standard theological works, chiefly giving different *hadiths*, prayers, explanations of verses of the Coran, prescriptions about *jihād*, marriage, etc., etc. There are also some poetical quotations (cf. ff. 26-31v, from Hasan 'Alī), etc. Judging from its contents, spirit and general appearance, the book probably belonged to the library of Tipu Sultan.

Copied about the end of the xli/xviii c., by different hands.

Ff. 200; S 7,5 x 4,25; ll 9-11, no *jadwals*. Bluish Europ. pap., thickness 10 = 0,50 mm. Ind. nast., different hands. Cond. partly quite good, partly hopeless: some pages were written with ink containing much ash, which destroyed the paper entirely. CFW.

ADDITIONS.

1. *History.*

921.

روضۃ الاحباب

Raudatu'l-ahbāb.

D 186.

The *second maqṣad* of this well-known history of Muhammad and his immediate successors, by 'Aṭā'u'l-lah b. Faḍlī'l-lah Jamāl al-Ḥusaynī (d. 926/1520). See IvASB 53 and IvC 12; add references to: Dorn C. 298; Dorn AM. 348; CHL II, 716; Ed 191, 420. Although this *second maqṣad* is divided into two *bābs*, the present copy, ■ other known transcripts, contains only one *bāb*, dealing with the events which took place between the time of Muhammad's death and 35/655. Beg. as usual:

لک الحمد یا مسبب الاسباب و لک الشکر... مقصد دوم از کتاب

روضۃ الاحباب الخ

The copy belonged apparently to the same set of which the first volume was described in IvASB 54; the latter is dated 1029/1620. Scribe: Fīr-Qulī son of Subhān-Qulī Tūghbā'ī.

Ff. 134; 8 12×7; 8,25×4,25; 11 25, within gold and blue jadvāls. Or. pap., thickness 10=0,46 ■ Good Ind. nast., line 2,6×7 mm. Cond. good. Pasted. Good artistic vignette.

2. *Ethics.*

922.

اخلاق همایون

Akhlaq-i-Humāyūn.

E 14.

A fragment of this treatise on ethics, composed in 912/1506-7, by Ikhtiyār al-Ḥusaynī, and dedicated to Bābur. See IvASB 1387, IvC 495. The present MS. contains only the last quarter, or less, of the whole work, corresponding with ff. 32-38v of IvASB 1387, or ff. 11-13 of IvC 495, beginning with the description of the *waṣā'if*.

Copied towards the end of the xii/xviii c.

Ff. 9; 8 9×5; 8,5×3,25; 11 17, within jadvāls. Or. pap. Good Ind. nast., line 3×8 mm. Cond. bad; worm-eaten and badly pasted. CRW.

3. *Muhammadan Theology.*

923.

(مجموعه)

(Majmū'a).

A.J. 39.

A collection of fragments of religious contents:

1. (ff. 1v-35v). *Bāb-i-awwal dar bayān-i-islām wa imān wa waḍū' wa namāz, etc.* An incomplete copy of the first *bāb* of some

exposition of Sunnite doctrine, dealing with the ordinary religious prescriptions of Islam. It is subdivided into 25 *faṣls*, but, after the *first faṣl* the headings are marked only for the 16th (on *zakāt*, f. 33) and 17th (on seeking knowledge, f. 35). There is a lacuna after f. 30. The title of the original work, and the name of the author are not mentioned. Beg.

باب اول در بیان اسلام و ایمان و وضو و روزه و حج و زکوٰۃ و غیره مشتمل بر
بیست و پنج فصل، فصل اول در ذکر اسلام و ایمان، رکن ایمان کلمه لا اله
الا الله

2. (ff. 36-50v). Fragments of a work on tradition, dealing with different subjects. These may belong to the same work as the preceding item.

3. (ff. 50v-58). *Dastūr-i-jā'idu'n-nūr*. A short treatise on Sunnite tradition concerning Muhammad's ways of dressing, by 'Abdu'l-Haqq Dihlawī (f. 51), cf. above, No. 820. See IvASB 1004. Beg. as usual:

بعد حمد و ستایش الهی و پس نعمت (sic) و تحیت رسالت
پناهی نموده می آید که این رساله ایست مختصر در بیان آداب لباس
حضرت سید البشر الخ

On the margins there are many additional prayers and quotations, as, for instance, from the *Kifāyatu'l-muqallī* (f. 2v), from the *Tarjuma-i-Ṣirāṭu'l-mustaqīm* (f. 10), etc.

Copied towards the end of the xii/xviii c.

Ff. 68; ■ 13×7.5; 0.5×4.25; ll 10-27, no *jadwals*. Or. pap., thickness 10=0.46 mm. Ind. neat, and *shikasta*, good and bad, different hands. Cond. fairly good. Slightly worm-eaten.

4. *Christian Theology*.

924.

ترجمہ زبور

Tarjuma-i-Zubūr.

Af 3.

The same translation of the Psalms as described in IvC 667, with the same preface and dedication to Nādir Shāh. At the end there is added a quotation (in English) from J. Hanway's "An Historical Account of the British Trade over the Caspian Sea, etc.," vol. IV, p. 217, explaining the circumstances in which, under the orders of Nādir, in 1740, translation was made of different Christian sacred books. There is, however, no direct reference to this particular translation. Beg. as in IvC 667:

حمدی کہ عندیپان قدسی زبان سدرۃ المنتهای فصاحت ... اما بعد
چون افتاب فرمان قضا جریان و حکم عالمات النج

Copied about 1835 (as the paper has water-marks : J. Green & Son, 1831-1832).

Ff. 117; S $9 \times 7,25$; $8,5 \times 4$; H 13, no jawals. Europ. pap., thickness $10=0,35$ mm. Good Ind. nast., line 4×12 mm. Cond. good. Paper is decaying.

INDICES.

(For explanations and list of abbreviations
— Preface.)

INDEX I.

Names of Persons.

A

- A'azzu'd-dīn Khān Nāmī (p., d. 1240/1825) .. 700 (40)
 'Abbās II (1052-77/1642-87) 780 (12)
 Abū'l-'Abbās Būnī, Muḥyī'd-dīn Ahmad b. 'Alī (occult., d. 622/1223) 909
 'Abdu'l-'Alī Birjandī, Nizāmī'd-dīn b. Muḥammad b. Ḥusayn (astron., d. ca. 930/1524) .. 909
 — (or 'Abdu'l-lah) b. Muḥammad b. Ḥusayn (occult., wr. 926/1520), of. 'Abdu'l-'Alī Birjandī .. 909
 'Abdu'l-'Azīz b. 'Abdī'l-Hakīm (wr. 1258/1842) .. 829 (3)
 — Dihlawī (div.) .. 872 (8)
 'Abdu'l-Hādī b. 'Abdī'l-Karīm Khān Naqawī, Mājīlī (p., beg. xiii/xix) .. 766 (21)
 'Abdu'l-Haqq (suf., end xii/xviii) 772 (27)
 — Dihlawī (theol., d. ca. 1053/1643) 820, 830, 863, 867, 923 (3)
 'Abdu'l-Ḥayy (suf., end xii/xviii) 772 (28)
 'Abdu'l-Jalīl Balgrāmī (p., d. 1132/1720) .. 765 (4)
 — b. Rashīdī'd-dīn 'Umar al-Watwātī (lex., middle ix/xv) 886
 'Abdu'l-Karīm (d. ca. 1258/1842) 820 (2)
 'Abdu'l-lah b. Fadlī'l-lah Waqqāfī (hist., beg. viii/xiv) .. 757
 — b. al-Muqaffā' (philos., d. ca. 142/760-760) .. 875 (12)
 — b. Nūrī'd-dīn b. Nī'matī'l-lah al-Ḥusaynī ash-Shāstari (hist., d. 1173/1759-60) .. 758
 — b. Šafī (vet., wr. 810/1408) .. 908
 — Shattārī (suf., x/xvi) .. 882
 Abū — b. Sulaymān al-Gazālī (theol., d. 870/1466) .. 867
 — Tabīb (p., beg. xiii/xix) 780 (61)
 — al-Wā'ilī b. Muḥammad b. Ismā'il (beg. iii/xix) .. 774 (6)
 — Yāfī, 'Arīfū'd-dīn b. A'ad (suf., d. 768/1367) .. 857
 'Abdu'l-Latīf al-'Abbāsī (d. ca. 1049/1639) .. 798
 S. — Dhawqī Elorī, or Ghulām Muḥyī'd-dīn b. Abī'l-Ḥasan Qurbī (p., d. 1194/1780) 768 (13)
 — Khān Mūsawī, Tanhā (p., d. ca. 1120/1709) .. 816 (10)
 'Abdu'l-Mas'ūd b. 'Abdī'l-lah b. Nūrīma al-Ḥimṣī (philos., beg. iii/ix) 875 (1)
 'Abdu'l-Mughnī (suf., d. 1240/1825) 772 (21)
 'Abdu'n-Nabī (theol.) .. 862
 'Abdu'l-Qādir b. 'Abdī'r-Rahmān al-Jurjānī (gram., d. 471/1078) .. 893
 — 'Aḥmadī, Bīdīlī (p., d. ca. 1187/1725) .. 809
 — Jīlānī (suf., d. 501/1100) 843, 849 (14, 15), 857, 862
 — Khayālī, Nūrī, 'Izzatī (p., beg. xiii/xix) 766 (20)
 — b. Sharīfī'd-dīn Khān Anrang-Khādī, Mīrkhān or Fakhrī (p., d. 1204/1790) .. 766 (41)
 'Abdu'r-Rahīm b. Manṣūr, Nāḡirū'd-dīn (prince, d. ca. 935/1537) 875 (12)
 'Abdu'r-Rahmān b. 'Abdī'r-Rahīm al-Harīmī al-Fārisī al-Anṣārī (theol., wr. 1204/1847) 829 (1)
 — Jāmī, b. Ahmad Kharjīdī, Nūrū'd-dīn (p., d. 898/1482) 787 (5), 802, 887
 — Kīraqī, Nūrū'd-dīn Isfahānī (suf., end vii/xiii) .. 876 (14)
 — Shattārī (suf.) .. 873 (1)
 'Abdu'r-Rashīd b. 'Abdī'l-Ghafūr al-Ḥusaynī al-Ḥamadānī al-Tatawī (lex., d. ca. 1069/1660) .. 891
 'Abdu'r-Razzāq Khān .. 888
 S. 'Abdu'l-Wahīd Dhawqī Balgrāmī (p., xii/xviii) .. 765 (7)
 Abjadī, Ismā'il Khān (p., d. beg. xiii/xix) .. 756 (1)
 Ādhar .. 783
 Afṣal Kāshī, Muḥammad (suf., d. 707/1308) 871 (2), 875 (8), 876 (11)
 — Khān, Ladhḥatī (p., beg. xiii/xix) 766 (37)
 Afṣalu'd-dīn Marāqī (?) 875 (11)
 — Muḥammad Kāshī (suf., d. 707/1308) 871 (2), 875 (8), 876 (11)
 'Affū'd-dīn 'Abdu'l-lah b. A'ad al-Yāfī (suf., d. 768/1367) .. 857
 Afṣah, Mahmūd 'Alī Khān, or Ḥusayn 'Alī b. Mahmūd 'Alī Khān Nā'ilī (p., beg. xiii/xix) 768 (2)
 Āftāb (p.) .. 768, 769
 Āgāh, 'Alī Ridā Khān Diyā'u'd-

- daula b. Husayn Dīst Khān
Shamir'd-daula (p., beg. xiii/xix) 766 (3)
- Agāh, Maḥammad Bāqir NE'IM
Shāh'ī Qādīrī Rīfī (p., d. 1231/
1818) 766 (3)
- Aḥmad (Abbaside prince, beg. iii/xix) 876 (1)
829 (2)
- S. — (suf.) 766 (5)
- , 'Alī Aḥmad Khān b. 'Abdī'l-
Wahhāb Kāk'harī (p., beg. xiii/
xix) 774 (2)
- , 'Arabī al-Ja'farī al-'Alawī 774 (2)
- S. — b. 'Aḥim Khān b. Ma'ḥṣim
Khān Jinnatī = Muḥṣin al-Jah
Rāghib (p., beg. xiii/xix) 700 (54)
- Ghaffārī, see Aḥmad b. Muḥam-
mad 770
- Ghazālī, Aḥmad b. Muḥammad
b. Muḥammad b. Muḥammad at-
Ṭāḥī (suf., d. 517/1123) 875 (10)
- Ghūrī (suf., beg. viii/xiv ?) 882
- b. Ismā'īl Khurāsānī (theol.) 882
- Khallī (suf., end viii/xiv ?) 882
- b. Muḥammad b. 'Abdī'l-
Ghaffār al-Ghaffārī al-Qazwīnī
(anecd., d. 975/1568) 776
- b. Muḥammad Maghrībī at-
Ṭilmāsānī al-Anṣārī at-Sakīnī
(mathem.) 899
- b. Muḥammad Maḥdūm at-
Sakīnī al-Qādīrī, Haqq (p., d. 1217/
1803) 706 (22)
- b. 'Umar al-Khwaṣṣī, Najm al-
dīn Kubrī (suf., d. ca. 618/1221) 876 (9)
- Wall Bahmanī (825-839/1422-
1435) 908
- b. Yahyā Munayyir, Sharaf al-
dīn (suf., d. 732/1331) 855
- b. Zayn al-dīn Ibrāhīm b.
Saḥur al-Aḥṣā'ī (theol., d. 1240/
1825) 831
- Aḥṣā'ī, see Aḥmad b. Zayn al-dīn 831
- 'Alī al-dīn Chishtī Sandhī (suf.,
end xii/xviii) 812
- 'Alī, Nī'mat Khān (p., d. ca. 1122/
1710) 701, 778, 816 (22, 28)
- 'Alī (Ibn Abī Ṭalīb) 812 (2), 827 (2),
840 (3)
- 'Alī II ('Adīl-shāh of Bijāpūr, 1008-
1097/1658-80) 806
- 'Alī, Nāḥir 'Alī Sarhindī (p., d.
1108/1697) 808
- Aḥmad Khān b. 'Abdī'l-Wah-
hāb Kāk'harī, Aḥmad (p., beg.
xiii/xix) 766 (5)
- Aḥmad Khān Kāk'harī,
Shāykh or Mawḥid = Muḥammad
Adam Khān Nā'ī (p., beg. xiii/
xix) 766 (59)
- S. — b. Bāqī Khān, Dhakī (p.,
beg. xiii/xix) 766 (12)

- 'Alī, Dāmin, Shawq (styl., wr. 1279/
1863) 795 (1)
- dīl Khān b. 'Aḥmīd al-dīn,
Murawwat (p., beg. xiii/xix) 786 (47)
- Husayn, Amīr al-mulk, Majīd
(p., d. 1218/1802) 766 (39)
- Abū — al-Husayn b. 'Abdī'l-Jah b.
Sūfī, or Avicenna (philos., d. 428/
1037) 875 (3, 4), 876 (2, 3, 6)
- b. Husayn al-Wāḥid al-Kashīfī,
Ḥafī (theol., d. ca. 930/1533) 775
- al-Husaynī al-Gardīzī (biogr.,
wr. 1165/1752) 767
- Ibrāhīm Khān Amīr al-d-daula
Nāḥir Jang, Hāl or Khālī (biogr.,
d. 1208/1794) 768
- Mardān Khān Joffī, d. 1021/
1612 ?) 790 (1)
- b. Muḥammad (of Gilān, 883-
911/1479-1500) 884
- Muḥammad b. Anwar al-Jah
Naḥwī Arkābī, Mashhūr (p.,
beg. xii/xix) 766 (40)
- b. Muḥammad Qāshī,
'Alī al-dīn (astron., d. 870/1478)
896, 897
- Muttaqī (suf., d. 975/1568) 896
- 'Alī-Riqā Ardayānī, Tajallī (p., d.
1088/1678) 816 (3)
- Khān Diyā' al-d-daula b.
Husayn Dīst Khān Shamir'd-
daula, Agāh (p., beg. xiii/xix) 700 (3)
- Rāghib (p., beg. xiii/xix) 706 (53)
- Amīn al-Jah Husaynī (styl., d. ca.
1044-4/1634-7) 787 (3)
- Amīn, Muḥammad Amīn (xii/xviii) 766 (6)
- Amīr al-d-daula, see Khālī 768
- Amīr, Muḥammad Khān b. Faḍl al-
Jah Khān (p., beg. xiii/xix) 700 (7)
- Amīr al-mulk, 'Alī Husayn Majīd
(p., d. 1216/1802) 700 (39)
- Arghūn (Persian Mongol ruler, 683-
690/1284-91) 767
- 'Arīf al-dīn Khān b. Muḥammad
Ma'rūf b. Muḥammad 'Arīf al-dīn
Burhānpūrī, Rawnāq (p., beg. xiii/
xix) 706 (56)
- Aristotle 787 (1), 840 (4), 875 (1, 6, 7)
876 (1, 19)
- Arslān, Qāsim Mashhādī (p., d.
995/1587) 806
- Arzū, Sirāj al-dīn 'Alī Khān, (p., d.
1169/1756) 767
- Asafī, son of Muḥammad al-dīn Nī'mat-
al-Jah Qūhīstānī (p., d. ca. 923/
1517) 803
- 'Ashiq Shalīfī (suf., beg. xiii/xix)
772 (41)
- Ashraf al-'Alī (suf., d. 1218/1804) 772 (34)
- S. Ashraf b. Ḥamīd al-Husaynī al-
Bukhārī (suf., ca. end ix/xv) 858

'Asī, Nūrū'd-dīn Muḥammad Khān
(*p.*, beg. xiii/xix) .. 766 (8)
Asīr, Jalāl (*p.*, d. 1040/1040) 816 (10)
'Atā'u'l-lah b. Fadlī'l-lah Jamāl al-
Ḥusaynī (*hist.*, d. 920/1620) .. 921
Aṭhar (Shaff'ī) (*p.*, d. ca. 1124/1713) 816 (10)
'Aṭār, Farīdu'd-dīn Abū Ḥamid
Muḥammad b. Abī Bakr Ibrāhīm
an-Nishāpūrī (*p.*, *biogr.*, d. ca. 1118-
1221/1221-30) .. 770-1, 797
Anrangzib (1060-1118/1060-1707)
761, 762, 789 (14, 10), 790 (1), 806
Avicenna, *see* Abū 'Alī al-Ḥusayn b.
'Abdī'l-lah b. Sīnā (*philos.*, d.
428/1037) .. 875 (3, 4), 876 (2, 3, 6)
Awliya 'Alī (*sufr.*, d. 1240/1831) 772 (30)
'Aynū'l-'urafā' 'Isā Yada'l-lah
(Jundū'l-lah) Shattārī Sarhindī
(*sufr.*, d. 1031/1622) .. 862, 863
Azād Balgrāmī, Ghulām 'Alī Khān
(*p.*, d. 1200/1780) 765, 783
Azam, Muḥammad Ghauth Khān
Shahāmat Jang, b. Muḥammad
Munawwar Khān (*p.*, mid. xiii/xix)
768, 814
'Azīmu'd-dīn b. Ahmad Kalīm
Khān (*p.*, beg. xiii/xix) 766 (9)
— Khān. Tajammul (*p.*, d. 1220/
1905) .. 766 (92)

B

Babur (932-7/1526-30) .. 903, 922
Badall, Mīr (*sufr.*, beg. xiii/xix) 772 (26)
Badrū'd-dīn Astrābādī, Hīlālī (*p.*,
d. 936-8/1520-33) .. 804
Baghawī, Ḥusayn b. Mas'ūd al-
Farā' (*theol.*, d. 910-9/1116-22) .. 820
Bahā'u'd-dīn Muḥammad b.
Ḥusayn al-'Amīrī (*theol.*, d. 1030/
1621) .. 808
— (Muḥammad b. Muḥammad)
Naqshband (*sufr.*, d. 791/1380) .. 840
— Zakariyā (Makāsī) (*sufr.*, d. 608/
1266) .. 802
Bahādur-Shāh (1110-24/1707-12) .. 761
S. Bahādur Khān (*offic.*, mid. xi/
xvii) .. 789 (13)
Bakāwālī .. 779
Banwālī Dās, Wālī (*p.*, d. ca. 1073/
1603) .. 812 (4)
Bāqir Ḥusayn Khān Na'īrī, Ghulām
'Alī Mūsā Bīdā b. Ruknī'd-dīn
Ḥusayn Khān, Rā'iq (*biogr.*, d.
1248/1833) .. 766, 766 (53)
S. Barakatu'l-lah, May (*p.*, xii/xviii)
765 (6)
Bīdī, 'Abdu'l-Qādir 'Azīzābādī (*p.*,
d. ca. 1137/1725) .. 809, 861
Bīkhūd, Fakhrū'd-dīn Na'īrī (*p.*,
beg. xiii/xix) .. 766 (10)

Bīnā, S. Mannān Ḥusaynī (*p.*, d.
1226/1811) .. 766 (11)
Burhān II, Nizām Shāh (990-1003/
1590-4) .. 816 (2)
Burhānu'd-dīn (*sufr.*, d. 1107/1096)
772 (45)

D

Dārā Shikūh (*prince*, d. 1060/1058) 861
Dārāb Jang .. 820
Dawlatmand Khān Bhanjī of
Baglāna (*offic.*, d. 1106/1905) 790 (2)
Dhakī, S. 'Alī b. Baqī Khān (*p.*, beg.
xiii/xix) .. 766 (12)
Dhawqī, S. 'Abdu'l-Laṭīf, or
Ghulām Maḥyī'd-dīn b. Abī'l-
Ḥasan Qurbī (*p.*, d. 1104/1780)
766 (13)
— Balgrāmī, S. 'Abdu'l-Wahid
(*p.*, xii/xviii) .. 766 (7)
Dīl (or Anwar), Nūrū'd-dīn Muḥam-
mad b. Abī'l-Mawālī Khān Gopā-
mawī (*p.*, beg. xiii/xix) 766 (14)
Dimna .. 777
Dīpak Rāy (*anecd.*, *wr.* 1171/1757) 781
Dīwān, Zaynu'l-'Abīdīn (*p.*, beg.
xiii/xix) .. 766 (15)
Dīwān, Qāsim Maashadī (*p.*, d. ca.
1130/1724) .. 816 (9)

F

Abū'l-Faḍl b. Dīyā' 'Abbāsī (*sufr.*,
end viii/xiv) .. 856
— b. Muḥṣarak 'Allāmī (*hist.*, d.
1011/1602) .. 777
Faḍlu'l-lah (*sufr.*, viii/xiv) .. 802
— 'Abbāsī (*sufr.*, end viii/xiv) 856, 862
Fā'iq, S. Muḥammad Khayrū'd-dīn
M. Ma'ūm b. Abī'l-Qāsim (*p.*, d.
1180/1766-1767) .. 766 (10)
Fakhrī, *see* Mīrshāh .. 766 (41)
Fakhrū'd-dīn Na'īrī Elorī Maḥkarī,
Bīkhūd (*p.*, beg. xiii/xix) 766 (10)
Faqīr (*Hind. p.*) .. 873 (14)
Farīdu'd-dīn Shakar-ganj (*sufr.*, d.
ca. 904/1260) .. 873 (8)
Farrukh-siyar (1124-31/1713-19) 787 (4)
Fārūq, Muḥammad Ma'rūf, or Khān
'Alam Khān b. Muḥammad Khān
Jahān Khān Fārūqī (*p.*, beg. xiii/
xix) .. 766 (17)
Fasāhat, Muḥammad Faḍlū'd-dīn
(*p.*, d. xiii/xix) .. 894
Fath-'Alī Shāh (1211-50/1797-1834)
824, 831
Abū'l-Fath al-Bustī, 'Alī b. Muḥam-
mad (*p.*, d. 401/1010) .. 876 (15)
Fath Muḥammad b. 'Aynū'l-'urafā'
'Isā Sarhindī Shattārī (*sufr.*, end
xi/xvii) .. 862, 863
Fawrī, *see* Jahāngīr b. Ghulām
Rasūl .. 808

- Fidā, Ghulām Husayn b. Mu'min
 'Alī Khān Haydarābādī (p., beg.
 xiii/xix) .. 766 (18)
 Fidawī, Kāshī-prashād (p., beg. xii/
 xix) .. 766 (19)
 Frishta, Muḥammad Qāsim Hindū-
 Shāh Asirābādī (hist., d. ca.
 1033/1024) .. 703, 906
 Fitrat, Mu'izzu'd-dīn Muḥammad
 Mūsawī (p., d. 1106/1006) 816 (4)

G

- Ganj-i-Shakar, Farīdu'd-dīn (suf.,
 d. ca. 604/1200) .. 873 (8)
 Gauhar, Muḥammad Bāqir Khān
 Nā'if (p., beg. xii/xix) 766 (20)
 Al-Gazālī, Abū 'Abdī'l-lah b. Sulay-
 mān (theol., d. 870/1405) .. 867
 Ghaffārī, see Ahmad b. Muḥammad 776
 Gharībū'l-lah, — 'Izzatu'l-lah Ban-
 gālī .. 770
 Ghauthī, Ghulām Ghauthī (p., wr.
 1178/1705) .. 811
 Ghazālī, Ahmad (suf., d. 517/1123)
 .. 875 (10)
 Ghazālī, Muḥammad (theol., d. 505/
 1111) .. 816, 875 (10)
 Ghaziyū'd-dīn Khān Fīrōz Jang
 (offic., d. ca. 1207/1703) .. 703
 Ghīyāthū'd-dīn (suf., d. 1177/1703)
 .. 772 (13)
 Ghulām 'Abdī'l-Qādir b. Ghulām
 Muḥyī'd-dīn Nā'if Shāhī, Nāzīr
 (biogr., d. 1243/1828) .. 774 (1)
 Ghulām 'Alī Khān Balgāmī, Azkād
 (p., d. 1200/1780) .. 766, 763
 ———— Ijāpurī .. 703
 ———— Mūsā Ridā b. Ruknī'd-dīn
 Husayn Khān Nā'if, RA'iq =
 Bāqir Husayn Khān (p., d. 1248/
 1833) .. 766, 766 (55)
 Ghulām Ghauthī, Ghauthī (p., wr.
 1178/1705) .. 811
 ———— Hamadānī, Maḥaffī (biogr., d.
 ca. 1243/1828) .. 769
 Ghulāmū'l-Haqq (suf., wr. ca. 1140/
 1730) .. 868
 Ghulām Husayn b. Faṭḥ-Muḥam-
 mad Karbālsī Jānpūrī (mathem.,
 mid. xiii/xix) .. 901
 ———— b. Muḥammad Šādiq
 Mahkarī, Jawdat = Haydarī (p.,
 beg. xiii/xix) .. 766 (24)
 ———— b. Muḥammad Yārkhan,
 Jawdat (p., d. 1213/1799) 766 (31)
 ———— b. Mu'min 'Alī Khān
 Haydarābādī, Fidā (p., beg. xiii/
 xix) .. 766 (18)
 Ghulām Kibriyā, Kamil (p., beg.
 xiii/xix) .. 766 (32)
 ———— Muḥammad (suf., mid. xii/
 xviii) .. 772 (4)

- Ghulām Muḥyī'd-dīn b. Ahmad
 Abī Turāb Qādirī, Shā'iq 'Alī
 Khān (p., d. 1249/1834) 766 (34)
 ———— b. Abī'l-Hasan Dhaqī
 Elorī = S. 'Abdū'l-Latīf (p., d.
 1104/1780) .. 766 (13)
 ———— Nā'if, Mu'jiz (p., d. 1220/
 1814) .. 766 (45)
 Ghulām Murtaḍā (suf., end xii/
 xviii) .. 772 (14)
 ———— Muḥaffar (suf.) .. 772 (24)
 S. ———— Nābī, Rasmīn (p., beg. xii/
 xviii) .. 766 (6)
 ———— Naqshband (suf., d. 1173/1700)
 .. 772 (10)
 Ghāḍirīz (suf., d. 825/1422) .. 816

- Ḥafīz, Shamsu'd-dīn Muḥammad
 Shīrāzī (p., d. 701/1380) 789 (11),
 836 (5)
 Ḥajjī, 'Abdū'l-Hādī b. 'Abdī'l-
 Karīm Khān Naqawī (p., beg. xiii/
 xix) .. 766 (21)
 Ḥajjī Ḥaramayn (suf., beg. xiii/xix)
 .. 772 (40)
 Hāl, see Khalīl .. 768
 Hālīz (Husayn al-Bayḍawī, suf., d.
 300/922) .. 771
 Ḥamīd Rājīfī (suf., beg. xiii/xix)
 .. 772 (33)
 Hamīdu'd-dīn b. 'Alīm Haydar-
 ābādī, Yād (p., d. 1210/1802) 766 (60)
 S. ———— Wālī (p., beg. xiii/xix) 766 (66)
 J. Hanway .. 024
 Ḥaqq, Ahmad b. Muḥammad Makh-
 dūm as-Sawī al-Qādirī (p., d. 1217/
 1803) .. 766 (22)
 Harkarān (styl., wr. ca. 1040/1631)
 .. 792 (2)
 Ḥardmū'r-Rashīd (170-193/780-800)
 .. 840 (2)
 Ḥasan (or Husn), Ḥasan 'Alī (p.,
 beg. xiii/xix) .. 766 (23)
 S. 'Abdī'l-Hasan b. 'Abdī'l-Latīf
 Naqawī Elorī, Qurbī (p., d. 1172/
 1759) .. 766 (52)
 Ḥasan 'Alī (p., end xii/xviii) .. 920
 ———— Ḥasan or Husn (p., beg.
 xiii/xix) .. 766 (23)
 Abū'l-Hasan Kharqānī (suf., d. ca.
 425/1034) .. 875 (13)
 S. 'Abdī'l-Hasan b. Na'īm Imāmī,
 Ḥayrat (p., beg. xiii/xix) 766 (25)
 Hastings, Marquis of .. 764
 Ḥaydarī, Ghulām Husayn b.
 Muḥammad Šādiq Mahkarī (p.,
 beg. xiii/xix) .. 766 (24)
 Ḥayrān, Muḥammad Muḥyī'd-dīn
 b. Muḥammad of Karbā (gram.,
 d. 1207/1851) .. 894

Hayrat, S. Abū'l-Ḥasan b. Na'im
Imānī (p., beg. xiii/xix) 766 (25)
Hermes Trismegistus 871 (3), 876 (10)
Hilālī, Badrū'd-dīn Astrābādī (p.,
d. 930-1030-33) .. 804
Hulagū [Persian Mongol ruler, 654-
693/1250-55] .. 757
Ibu Husām, Niẓāmū'd-dīn b.
Kamālī'd-dīn b. Jamālī'd-dīn b.
Husām al-Ḥarawī (lex., wr. 700/
1388) .. 882
Husayn b. 'Alī Akbar Kirmānī,
Mulhī (theol., mid. xiii/xix) .. 831
— 'Alī Khān b. Mahmūd 'Alī
Khān Nā'īf, Afṣah=Mahmūd
'Alī Khān (p., beg. xiii/xix) 766 (2)
— b. Ma'rūf al-Barrī al-Baghawī
(theol., d. 610-6/1110-22) .. 820
— b. Ṭahir b. Zayla al-Iṣfahānī
(philos., d. 440/1048) .. 873 (3)
— Thana'ī (p., d. 900/1588) 840 (7)

I

Idrīs (Hermes Trismegistus) 871 (3),
876 (10)
Ikhtiyārī, Muḥammad Muhtaram
Khān (p., beg. xiii/xix) 766 (26)
Ikhtiyār al-Husaynī (moral., m. 912/
1507) .. 922
S. Iḥfāt Husayn Khān b. 'Azīz'l-
lah Khān (hist., wr. ca. 1281/1816) 764
Imdād, Imdād-'Alī Balghānī,
(p., beg. xiii/xix) .. 766 (27)
Imāyūz, Muḥsin (p., beg. xiii/xix)
766 (28)
'Inṣayāt-lah Kaubū (anecd., d.
1082/1072) .. 780
Irtiqā, Irtiqā-'Alī Khān, Abū 'Alī
Muḥammad al-Jāḥimī, Khāsh-
nūī (mathem., end xiii/xix)
766 (30), 826 (1), 902
Ishāq b. Muḥarrak b. 'Umar (suf.)
873 (1)
Ismā'il (suf., beg. xiii/xix) 772 (43)
— Khān Abjadī (p., beg. xiii/xix)
766 (1)
'Ismātū'l-lah (suf., d. 1176/1702)
772 (6, 18)
'Izzat, 'Abdu'l-Qādir Khaṭīb Nā'īf
(p., beg. xiii/xix) .. 766 (29)
— Jaganāt Prashād (p., xiii/xix)
766 (30)
'Izzatū'l-lah (or Gharībū'l-lah)
Bangālī (anecd., wr. 1134/1722) .. 779

J

Ja'fer Ṣādiq, Imām (d. 148/766) 909, 913
Jaganāt Prashād, 'Izzat (p., beg.
xiii/xix) .. 766 (30)
Jahāndār Shāh (son of Aurangzīb)
787 (4)

Jahāngīr (1014-1037/1605-28) 759,
— b. Ghulām Rasūl b. 'Alī Agghar
ar-Ridwā al-Husaynī, Fawrī
(comm., p., wr. 1183/1778) .. 808
Jalāl Asir (p., d. 1049/1040) 816 (10)
Jalālū'd-dīn Husayn b. Ahmad
Husaynī Bukhārī, S. Abū 'Abdī'l-
lah, Makhḍūm-i-Jahānīyān (suf.,
d. 785/1384) 850, 857, 858, 869, 892
— Muḥammad b. Muḥammad al-
Balkhī, Rūmī (p., d. 672/1273)
798, 807, 871 (4)
— aḡ-Ṣalāḥī (?) .. 802
— na-Suyūfī (theol., d. 911/1505)
774 (6)
Jāmī, Nūrū'd-dīn 'Abdu'r-Rahmān
b. Ahmad Kharjirdī (p., d. 808/
1402) .. 787 (5), 802, 887
Jamun, Shāh (suf., d. 1208/1704)
772 (18)
Jān Muḥammad (suf., end xi/xvii)
790 (2)
Jawdat, Ghulām Husayn b. Muḥam-
mad Yār Khān (p., d. 1213/1799)
766 (31)
Jazārī (theol., d. 833/1429) .. 862
— Ibnū'l-Aṭhār (theol., d. 906/1200) 892
Joseph .. 847
Junayd-i-Baghḍādī (suf., d. 287/910) 850
Junayd-i-Thānī (suf., d. 1072/1662)
772 (43)
Jundu'l-lah (or Yadu'l-lah) 'Aynū'l-
'urafā' Ja'ī Sarkhī (suf., d. 1031/
1022) .. 802

K

Kalīla .. 777
Kamālū'd-dīn Husayn b. Hasan
Khawārizmī (suf., d. ca. 845/1442)
871 (4)
Kāmil, Ghulām Kibriyā (p., beg.
xiii/xix) .. 766 (32)
Kāmkār Khān (end xi/xvii) .. 778
Kāmrāj (hist., beg. xii/xviii) .. 781
Karam 'Alī Bihārī (suf., beg. xiii/
xix) .. 772 (37)
Karāmat 'Alī Husaynī Jauzpurī,
Mutawallī (ca. 1286/1869) .. 824
Kargiya Muḥammad b. Naṣīr (of
Gilan, 881-83/1447-78) .. 884
Kāshī-prashād Fīdawī (or Fīdwi)
(p., beg. xiii/xix) .. 766 (19)
Kaukab, Muḥammad Ṣādiq Khān
Iṣfahānī (p., beg. xiii/xix) .. 833
Khāfi Khān Niẓāmū'l-mulkī,
Muḥammad Hāshira Khwāfi
(hist., d. ca. 1144/1731) .. 763
Khāfi, Nawwāb 'Alī Ibrahim Khān
Aminū'd-dawla Naṣīr Jang, Hāfi
(biogr., d. 1208/1794) .. 766

- Khān 'Ālam Khān b. Muḥammad
Khān-Jahān Khān Fārfiqī=
Muḥammad Ma'rūf, Fārūq (p.,
beg. xiii/xix) .. 700 (17)
Khatīb Tabrizī, Muḥammad b.
'Abdī'l-lah (*theol.*, wr. 737/1336) .. 820
Khudsbachsh (*surf.*, d. 1231/1818)
772 (17)
Kholūṣ, S. Muḥammad b. Ḥasun
Chishtī (p., beg. xiii/xix) 700 (34)
Khūshdil, Muṣṭafā 'Alī Khān Gopā-
mawī (p., beg. xiii/xix) 700 (35)
Khūshnūdd, Abū 'Alī Muḥammad
Irādī 'Alī Khān al-Jūfānī
(*mathem.*, d. end xiii/xix) 700 (38),
826 (1), 902
Kuchkunī Khān, Abū'l-Manṣūr
(1010-30/1610-30) .. 904

L

- Ladhḥatī, Afdal Khān (p., beg. xiii/
xix) 700 (37)
La'l Muḥammad (*surf.*, d. 1103/1700)
772 (6, 11)
Lashkar Muḥammad 'Arif (*surf.*, d.
901-2/1583-4) .. 803
Layfū'l-lah b. Ahmad Mi'mār
Lāḥūṭī, Muḥandī (*mathem.*, wr.
1002/1481) .. 898

- Mad'humāyāk, see S. Niẓāmū'd-dīn
705 (2)
Mād'hūṣūm (*styl.*, wr. 1120/1709) .. 791
Mahfūr, Muḥammad Mahfūr Khān
b. Anwarī'd-dīn Khān Gopāmawī
(p., d. 1103/1779) 700 (38)
Abū'l-mafākhir Niẓāmū'd-dīn
Muḥammad Ḥādī al-Ḥusaynī aṣ-
Ṣafawī, Mirzā Mahdī Khān or
Shāh Mirzā (*occult.*, wr. 1114/1702) 911
Mahdī Khān, Mirzā, or Shāh Mirzā,
Niẓāmū'd-dīn Abū'l-mafākhir
Muḥammad Ḥādī al-Ḥusaynī aṣ-
Ṣafawī (*occult.*, wr. 1114/1702) .. 911
Mahmūd 'Alī Khān, Afghān-
Ḥusayn 'Alī b. Mahmūd 'Alī
Khān Nā'ihī (p., beg. xiii/xix) 700 (2)
— Ghazawī (388-421/993-1030)
825, 873 (5), 913
— Shabistārī, Sa'dū'd-dīn (*surf.*,
d. ca. 720/1320) .. 851
Majīd, 'Alī Ḥusayn, Amīrū'l-mulk
(p., d. 1210/1802) 700 (30)
Majlisī, see Muḥammad Bāqir b.
Muḥammad Taqī Isfahānī
827 (2-6), 835
Makhdūm-i-'Ālam, Shāh (*surf.*, d.
1173/1769) .. 772 (7)
Makhdūm-i-Jahāniyān, Jalālī'd-

- dīn Ḥusayn b. Ahmad Ḥusaynī
Bukhārī (*surf.*, d. 735/1334) 850,
857, 858, 859, 862
Makṭabī (p., wr. 805/1490) 816 (7)
S. Mannān Ḥusaynī, Bīnā (p., d.
1228/1811) .. 700 (11)
Maṣṣafī, Ghulām Ḥamadānī (*biogr.*,
d. ca. 1243/1828) .. 769
Maṣḥūr, 'Alī Muḥammad b.
Anwarī'l-lah Naḡawī of Arakāt
(p., beg. xiii/xix) 700 (40)
Maṣṭhū'l-lah (*surf.*, d. 1175/1761) 772 (23)
Mawzūn, see Shāyān.
Moy, S. Barakatu'l-lah (p., xii xviii)
705 (10)
Maḡhar 'Alī 'Alā'ī Bihārī, Saṭī (p.,
beg. xiii/xix) .. 812
Mihribān, or Fakhrī, 'Abdu'l-Qādir
b. Sharīf'd-dīn Khān Aurang-
Abādī (p., d. 1204/1790) 700 (41)
Mīmāt, Qamarū'd-dīn Dīhlawī (p.,
d. ca. 1208/1794) .. 782
Maknū Taqī (*theol.*) .. 838 (1)
Moses .. 873 (4)
Mubārak Farshī, — Mubārak
Ḥashīmī .. 702 (1)
Mubārak Ḥashīmī (*styl.*) 792 (1)
Mubāraku'l-lah Rāghib, see S.
Ahmad b. 'Āsim Imāmī (p., beg.
xiii/xix) 700 (54)
Muḥammad (Prophet) 702 (3), 819,
833 (1), 837, 840, 873 (5), 870 (10),
911, 921, 923 (11)
Muḥammad Shāh (1131-61/1719-48)
801, 810, 864, 868
Muḥammad b. 'Abdī'l-Khālīq b.
Ma'rūf (*leg.*, end ix/xv) .. 864
— b. 'Abdī'l-lah Darwīsh Paktīnī
(*surf.*, d. 1008/1086) .. 800
— b. 'Abdī'l-lah Khatīb Tabrizī
(*theol.*, wr. 737/1336) .. 820
— 'Abdu'r-Rasūl Qāṣim Naḡsh-
bandī (*surf.*, d. 1140/1730) .. 804
— b. Ahmad al-Ghazālī (?) .. 822
— Akram (*surf.*, d. 1174/1761) 772 (12)
— (*surf.*, 1200/1795) 772 (10)
— Khān (*biogr.*, — beg. xiii/
xix) .. 774 (2), 774 (4, 5)
Muḥammad 'Alī Akbar (*surf.*, d.
1247/1832) .. 772 (35)
— Isfahānī, Sa'ib (p., d. 1088/
1078) .. 907
— Rif'at b. 'Atiqī'l-lah Khān
Ḥusayn Wazīr (*surf.*, end xii/xviii)
873 (16)
Muḥammad Amīn, Amīn (p., end
xii/xviii) .. 700 (6)
— Wāṣ (p., and xii/xviii) .. 703
— 'Arif Balgrāmī (p., xii/xviii) 705 (8)
— 'Askarī Ḥusaynī (beg. xii/xviii) 834
— Aalam Khān b. Ahmad Nā'ihī,
Shāyān or Mawzūn, 'Alī Ahmad

Khān Kūk'hari (p., beg. xiii/xix) 766 (59)
 Muhammad Awliya (suf., beg. xiii/xix) 772 (38)
 — A'zam-shāh (prince, son of Aurangzib) 761
 — 'Azimu'd-din Madrasī (biogr., beg. xiii/xix) 774 (5)
 Muhammad Bāqir Khān Nā'iri, Gauhar (p., beg. xiii/xix) 766 (20)
 — M. Muhammad Taqī Majlis Iṣṭihānī (theol., d. ca. 1111/1700) 827 (2-6), 835
 — Nā'iri Eleri, Āghā (p., d. 1231/1816) 766 (4)
 — Fāḍil b. Muhammad 'Arīf Saft-danī Dihlawī (suf., beg. xii/xviii) 867
 — Fākhir Maklā (p., d. 1221/1806) 812
 — Faṣṭu'd-din Faṣṭhāt (p., mid. xiii/xix) 804
 Muhammad Ghauth (suf., d. 070/1603) 802
 — (suf., d. 1130/1718) 772 (3)
 — Khān Shahmāt Jang b. Muhammad Munawwar Khān, A'zam (p., end xiii/xix) 766, 814
 — Hādī Safawi, Mirzā Mahdī Khān, Shāh Mirzā, Abū'l-Mafākhir Nizāmu'd-din (corak., wr. 1114/1702) 911
 — al-Harawī al-Lahūrī ad-Dihlawī (suf.) 870
 — b. Hasan Chishtī, Khulṣa (p., beg. xiii/xix) 766 (33)
 — Ḥashim Khawfī, Khān Khān Nizāmu'l-mauḍi (hist., d. ca. 1144/1731) 763
 — Abū'l-hayāt Qādirī Halwāl Bihārī (biogr., wr. ca. 1240/1824) 772
 Muhammad Husayn (en. 1250/1843) 813
 — b. Muhammad Hādī al-'Alawī al-Khurāsānī ash-Shīrāzī (med., wr. 1186/1772) 906
 — b. Muhammad Kāzīm al-Khurāsānī (theol., wr. 1240/1824) 833 (1)
 — ash-Sharīf b. Muhammad 'Alī Kirmānī (theol., beg. xiii/xix) 824
 — Irtidā 'Alī Khān b. Muṣṭafā 'Alī Khān Gopānawī, Khūshnādī or Irtidā (d. ca. 1308/1893) 766 (30), 826 (1), 902
 — Iḥṣāq (div., mid. xiii/xix) 872 (8)
 — b. Isma'īl Bukhārī (theol., xiii/xix ?) 820 (2, 4)
 Abū — Jālesarī (theol., mid. xiii/xix) 872 (8)
 — Jān Qudat Mashhadī (p., d. 1055-1069/1645-59) 806
 — Kāzīm b. Muhammad Amīr Munabī (hist., d. 1092/1681) 762

Muhammad Khān b. Faḍlī'l-lah Khān of Tamrī, Amīr (p., beg. xiii/xix) 766 (7)
 S. — Iṣṭihānī, Sulṭhān (p., d. 1210/1802) 768 (60)
 — Zayn Khān b. Muhammad Bāz Khān (div., mid. xiii/xix) 872 (8)
 — b. Khānīrī'd-din b. Latīf b. Muṣṭafā'd-din Qattāl Gujrātī (suf., wr. 956/1540) 860
 — i-Khātūn (beg. xi/xvii) 810 (23)
 S. — Khayru'd-din b. Ma'qūm b. Abū'l-Qāsim, Faṭīq (p., d. 1180/1707) 704 (10)
 — Mahfāz Khān b. Anwarī'd-din Khān Gopānawī, Mahfāz (p., d. 1103/1779) 766 (34)
 — Mukhṭam b. 'Abdī'n-Nabī al-Qādirī al-Bijāpūrī (suf., wr. ca. 1123-1711) 872
 — Mar'ūf-Khān 'Alīm Khān b. Muhammad Khān-Jahān Fāragī, Fāragī (p., beg. xiii/xix) 766 (17)
 — b. Mas'ūd (p. ?) 840 (2)
 — b. Muhammad b. 'Abdī'r-Rashīd — Najawandī, Shīkhū'd-din Abū Ṭāhir (theol., end vi/xii) 820 (2)
 — b. Muhammad al-Balkhī, Jāḥlu'd-din Rūmī (p., d. 072/1273) 798, 807, 871 (4)
 S. — b. Muhammad Bāqir Mānawī Walā (suf., wr. 1140/1728) 795 (2)
 — (Abū Ja'far) b. Muhammad b. al-Ḥasan, Naṣīru'd-din Ṭāḥī (theol., d. 072/1273) 871 (1), (12), 876 (5, 12, 14)
 — Muḥtaram Khān, Ikhtārī (p., beg. xiii/xix) 766 (20)
 — Muḥyī'd-din b. Muhammad of Kamāl, Ḥayrān (gram., d. 1297/1801) 894
 — Muḥibū'l-lah Qādirī Falwarī Bihārī (suf., d. 1180/1767) 772 (0)
 S. — Mūsawī, Walā (p., d. 1184/1770) 766 (68)
 — Najīb Qādirī Nāḡūrī Ajmīrī (suf., wr. 1156/1743) 869
 — Naṣīr Imāmī, or Naṣīr-i-Hamadānī (suf., d. ca. 1020/1621) 816 (23)
 — Nī'matu'l-lah Qādirī (suf., d. 1247/1832) 772 (31)
 — Qāsim Hindī-Shāh Astrābādī, Fīrīshṭa (Aḥl., d. ca. 1033/1624) 905
 — Qudratu'l-lah b. Muhammad Kāmīl Gopānawī, Qudrat (p., beg. xiii/xix) 766, 766 (51)
 — Qulī Salīm Tibrīnī (p., d. 1037/1047) 816 (12-17)
 — Rāḥī Waṣīq Qazwīnī (moral., d. ca. 1106/1694) 877

- Muhammad Ridā Qārī .. 818
 — Sūdi Khān Isfahānī, Kaukab
 (p., beg. xiii/xix) .. 766 (33)
 Muhammad Sa'id Tanhā (p.) 818 (10)
 — Ustād (*biogr.*, ca. beg. xii/
 xix) .. 774 (8)
 — Shāh Muruwat (?) (p., beg.
 xiii/xix) .. 766 (42)
 — Shāfi' (p., beg. xiii/xix) 768 (43)
 — Sharif Mu'tamid Khān (*hist.*, d.
 1040/1840) .. 759
 — Shahravardī (*surf.*) .. 862
 — Taqī b. Maqūd 'Alī Majlisī
 (*theol.*, d. 1070/1660) .. 827 (1)
 — Turkb 'Alī b. Nūrat'l-lah
 'Abbāsī Khayrābādī, Nāmi (p.,
 beg. xiii/xix) .. 766 (50)
 — Turahat, Zuhūrī, Nūru'd-dīn
 (p., d. ca. 1025/1610) .. 786
 — 'Uthmān, Ufat (p., beg. xiii/
 xix) .. 766 (04)
 — Wahīdu'l-haqq (*surf.*, d. 1200/
 1785) .. 772 (16)
 — Wārith Rasūl-numā (*surf.*, d.
 1166/1753) .. 772 (1)
 — 'Wai' (*surf.*, beg. xiii/xix) 772 (26)
 — Yār Khān (p., beg. xiii/xix)
 .. 766 (44)
 — b. Yūsuf al-Harawī (*med.*, mid.
 x/xvi) .. 903
 — Zaman ar-Ridawī .. 818
 Muhandis, Lutfu'l-lah b. Ahmad
 Mi'mār Lāhūrī (*mathem.*, wr. 1082/
 1081) .. 898
 Muhaqqiq-i-Tūsī, see Nagīru'd-dīn
 Tūsī .. 875 (12), 876 (5, 12, 16)
 Muhi, Humayn b. 'Alī Akbar
 Kirānī (*theol.*, mid. xiii/xix) .. 831
 Muhān Imtiyāz (p., beg. xiii/xix)
 .. 766 (28)
 Muhiy'd-dīn (*occul.*) .. 916
 — 'Arabī .. 870
 Mu'ta al-Miskīn, Mu'nu'd-dīn M.
 Muhammad al-Farūhī (*theol.*, d.
 007/1602) .. 819
 Mu'izzu'd-dīn Muhammad Fīrat
 Mūsawī (p., d. 1106/1096) 816 (4)
 — Muhammad Zarfī b. Muham-
 mad Hanīf Qadīrī Lāhūrī (*surf.*,
 wr. 1061/1080) .. 865
 Mujallid (p., end xii/xviii) .. 919
 Mu'izz, Ghulām Muhyī'd-dīn Nā'if
 (p., d. 1229/1814) 766 (45), 774 (1)
 Munyarī, Sharafu'd-dīn Ahmad b.
 Yahyā (*surf.*, d. 782/1381) .. 855
 Mūsawī, S. Murtaḍā Shāh Jahān-
 ābādī (p., beg. xiii/xix) 766 (46)
 Ibn al-Muḡaffa', 'Abdu'l-lah (*philos.*,
 d. ca. 142/750-760) .. 875 (12)
 Murād II, Sulṭān, of Turkey (824-
 856/1421-51) .. 886
 Murād-bekbāsh, son of Shāhjahān
 (d. 1071/1661) .. 789 (2)
- S. Murtaḍā Shāhjahānābādī, Mun-
 zawī (p., beg. xiii/xix) 766 (46)
 Muruwat, 'Alī-dīl Khān b.
 'Aṭīmī'd-dīn (p., beg. xiii/xix)
 .. 766 (47)
 Mūsawī, Mu'izzu'd-dīn Fīrat (p.,
 d. 1106/1096) 816 (4)
 Musharrīfu'd-dīn b. Muḥliḥī'd-dīn
 Shīrāzī, Sa'dī, or Sharafu'd-dīn
 Muḥliḥ b. 'Abdī'l-lah (p., d. 980-1/
 1291-2) .. 799
 Mustafā 'Alī Khān Gopāmawī,
 Khūshdīl (p., beg. xiii/xix) 766 (35)
 Mu'tamid Khān, Muhammad Sharif
 (*hist.*, d. 1048/1640) .. 769
 Murtaḍim bi'l-lah (218-227/833-842)
 .. 875 (1)
- ## N
- Nādm (Zakī Isfahānī ?) (p., wr.
 1109/1763) .. 893
 Nādir Shāh (1148-60/1760-47) .. 924
 Nāḡa, Sharafu'd-dīn 'Alī Khān
 Chaud'hārī [?], (p., beg. xiii/
 xix) .. 766 (48)
 Abū Na'īm al-Isfahānī (?) .. 862
 Najmu'd-dīn Kubra, Ahmad b.
 'Umar al-Khīwāqī (*surf.*, d. ca.
 618/1221) .. 876 (8)
 — Yūsuf b. Bukālī'd-dīn Muḥam-
 mad Ni'amū'l-lah al-Gardīzī (*surf.*,
 end ix/xv) .. 859
 Nāmi, 'Azzāzu'd-dīn Khān (p., d.
 1240/1825) .. 766 (49)
 — Muhammad Turkb 'Alī b.
 Nūrat'l-lah 'Abbāsī Khayrābādī
 (p., beg. xiii/xix) .. 766 (50)
 Nāḡir 'Alī Serhīndī, 'Alī (p., d. 1108/
 1097) .. 808
 Nāḡīru'd-dīn 'Abdu'r-Rahīm b.
 Maḡḡūr of Qohistān (*prince*, d. ca.
 056/1267) .. 876 (12)
 — Mahmūd (*surf.*, end viii/xiv) .. 801
 Nagīru'd-dīn Tūsī, Abū Ja'far
 Muhammad b. Muhammad b. al-
 Ḥasan at-Tūsī (*theol.*, d. 672/1273)
 871 (1), 875 (12), 876 (5, 12, 10)
 Nāḡir-Jang, see Khālī .. 768
 Nāḡir-i-Khwarāw (*theol.*, p., d. 481/
 1088) .. 875 (5)
 Nāḡīru-i-Hamadānī, or Muhammad
 Nāḡir Imāmī (*styl.*, d. ca. 1030/
 1621) .. 816 (23)
 Abū Naḡr Farūhī, Badru'd-dīn Abū
 Naḡr Muhammad b. Abī Bakr b.
 Ḥusayn (*isa.*, wr. ca. 817/1220) .. 768
 Nawwāb 'Alī, see Khālī .. 768
 Naḡrāt (Naḡrātū'l-lah) (*styl.*, mid.
 xiii/xix) .. 794
 Nāḡir, Ghulām 'Abdī'l-Qādir b.
 Ghulām Muhyī'd-dīn Nā'if =
 Qādir 'Aṭīm Khān (*biogr.*, d. 1243/
 1828) .. 774 (1)

- Ni'mat Khān 'Alī (p., d. ca. 1122/1710) .. 761, 778, 816 (22, 28)
 Nizāmu'd-dīn Ahmad b. Muḥammad Ṣāliḥ as-Siddīqī al-Husaynī (styl., wr. 1080/1080) .. 788
 S. — b. 'Alā'ī'd-dīn b. Ḥamza Balgrāmī, Mad'hunāyāk (p., d. 1088/1088) .. 785 (2)
 — b. Kamālī'd-dīn b. Jamālī'd-dīn b. Ḥusām al-Ḥarawī, Ibn Ḥusām (lcal., wr. 780/1388) .. 882
 — Abū'l-ma'fīkhir Muḥammad Ḥādī al-Husaynī as-Safawī, Mīrza Mahdī Khān, Shāh Mīrza (occult., wr. 1111/1708) .. 911
 Nizāmu'l-mulk Aqaf-Jāh (offic., mid. xii/xviii) .. 840
 Nizāmī (p., d. ca. 007/1311) .. 794
 Nūru'd-dīn 'Abdu'r-Rahmān b. Ahmad Kharjirdī Jānī (p., d. 808/1492) .. 787 (3), 802, 887
 — 'Abdu'r-Rahmān Isfahānī Kīraqī (suf., d. beg. viii/xiv) 876 (14)
 — Muḥammad, Ni'mat Khān, 'Alī (p., d. ca. 1122/1710) 761, 778, 816 (22, 28)
 — Muḥammad Khān, 'Aṣī (p., beg. xiii/xix) 766 (8)
 — Muḥammad b. Abū'l-Ma'ādh Khān Gopānwālī, Dil-Anwar (p., beg. xiii/xix) .. 766 (14)
 — Muḥammad b. Muḥammad Suhrawardī (suf., beg. xii/xviii) .. 866
 — Muḥammad Zuhūrī Turshīzī (p., d. ca. 1025/1616) .. 786
 Nūru'l-Ḥaqq (suf., d. 1238/1818) 772 (29)
 S. Nūru'l-lah b. Qādī S. 'Alī Muḥammad al-Husaynī al-Qāḍī (lcal., wr., 1077/1667) .. 760
 — b. Sharīf al-Husaynī al-Ma'rashī ash-Shāhtarī (lcal., d. ca. 1010/1610) .. 773

P

- Plato .. 875 (9), 876 (1, 3, 10)
 Pollera (marks of paper factory) .. 767

Q

- Qabūl Muḥammad Anṣārī (astrof., wr. 1200/1786) .. 900
 Qādir 'Azīm Khān, see Ghulām 'Abdī'l-Qāḍī .. 774 (1)
 Qamaru'd-dīn Minnat Dihlawī (p., d. ca. 1208/1784) .. 782
 Qāṣim Dīwāna, Maashhadī (p., d. ca. 1136/1724) .. 816 (4)
 Abū'l — Faryābī (suf., d. 007/1210) .. 882
 — Maashhadī, Arslān (p., d. 005/1587) .. 805

- Qiwāmu'd-dīn Qasr al-Qurashī al-'Auff al-Gardīzī (suf., iv/x 1) .. 856
 Qudrat, Muḥammad Qudratu'l-lah Gopānwālī (biogr., middle xiii/xix) 765 (61)
 Qudat, Muḥammad Jān Maashhadī (p., d. 1055-80/1645-50) 806, 816 (8)
 Qurbī, S. Abū'l-Ḥasan b. 'Abdī'l-Laṭīf Naqawī Elorī (p., d. 1172/1760) 768 (52)
 Qut u'd-dīn Maḥmūd b. Ma'ūd b. al-Mudīh ash-Shīrāzī (encycl., d. 710/1311) .. 874, 875 (2)

R

- Rāghīb, 'Alī Rīqī (p., beg. xiii/xix) 760 (53)
 — Muḥaraku'l-lah, or S. Ahmad b. 'Azīm Khān b. Ma'ādh Khān Imāmī (p., beg. xiii/xix) 760 (34)
 S. Rahmatu'l-lah b. Khayrī'l-lah b. Bīk'ha Balgrāmī (p., d. 1118/1704) (3)
 Rā'iq, Bāqir Husayn Khān Na'īf, (biogr., d. 1248/1833) 766, 768 (55)
 Rasīn, S. Ghulām Naḥī (p., beg. xiii/xviii) 765 (5)
 S. Rāstī (suf., beg. xiii/xix) 772 (39)
 Raunaq, 'Arīfu'd-dīn Khān b. Muḥammad Ma'rūf b. Muḥammad 'Arīf'd-dīn Burhānpūrī (p., beg. xiii/xix) .. 760 (56)
 Rennell, James, Major .. 817
 Rīf'at, Muḥammad 'Alī b. 'Arīqī'l-lah Khān Husayn al-Wāṣīfī (suf., end xii/xviii) .. 873 (15)
 Ruknu'd-dīn 'Alā'u'd-dawla Sam-nakī (suf., d. 736/1336) 878 (14)
 — b. Bahā'ī'd-dīn Zukariyā (suf., beg. viii/xiv) .. 862
 Rūmī, Jalālu'd-dīn Muḥammad b. Muḥammad al-Balkhī (p., d. 072/1273) .. 798, 807, 871 (4)
 Russel, Sir Henry .. 764

S

- Sa'adatmand Khān Abū'l-Ḥasan b. Ghulām Husayn Jawdat, Sa'wat (p., beg. xiii/xix) 765 (37)
 Sa'du'd-dīn Mahmūd Shabīstari (suf., d. ca. 720/1320) .. 851
 Sa'dī Shīrāzī, Musharrīfu'd-dīn b. Muḥīḥī'd-dīn, or Sharafu'd-dīn Muḥīḥī b. 'Abdī'l-lah (p., d. 690-1/1291-2) .. 799
 Sa'dru'd-dīn Muḥammad b. Ibrāhīm Shīrāzī (phīlos., d. 1080/1640) 876 (4)
 Safer Jang, Nawwāb .. 777
 Sāfi, 'Alī b. Husayn al-Wā'iz al-Kāshīfī (lcal., d. ca. 939/1533) .. 775

Sufi, Mayhar 'Alī 'Alī Bihārī (p.,
 beg. xii/xix) .. 812
 Sufwat, Abū'l-Ḥasan Sa'adatnand
 Khān b. Ghulām Husayn Jawdat
 (p., beg. xii/xix) .. 763 (57)
 Sā'ib, Muhammad 'Alī Isfahānī (p.,
 d. 1088/1678) .. 807, 816 (19, 23)
 Abū Sa'īd (Pereian Mongol ruler,
 710-30/1316-35) .. 767
 S. Abū Sa'īd (Abū Tayyib) Khān
 b. Abū Tayyib b. Zaynī'l-'Abidin,
 Wālā (p., beg. xlii/xix) .. 763 (67)
 S. — b. Abū Tayyib b. Zaynī'l-
 'Abidin Imāmī, Abū Tayyib Khān
 Wālā (p., d. 1204/1848) .. 813
 Sajāwandī, see Sīrājū'd-dīn Abū
 Tāhir Muḥammad .. 826 (2)
 Sakāwat 'Alī Farūqī Muḥammadi
 (theol., ca. beg. xlii/xix) .. 872 (9)
 Saknawī, Abū'l-Ḥayr (theol., d. 802/
 1497) .. 802
 Sālim, Muḥammad Qulī Tīhrānī (p.,
 d. 1057/1647) .. 816 (12-17)
 Samon-rukh .. 763
 Sarkhsh, Muḥammad Aḥḍal (biogr.,
 d. 1127/1715) .. 816 (10)
 Shabīrī, Sa'dū'd-dīn Maḥmūd
 (suf., d. ca. 720/1326) .. 851
 Shaḥīd-i-Athar (p., d. ca. 1124/1713)
 .. 816 (16)
 Shāh 'Alam (II, 1173-1221/1750-
 1806) .. 810
 Shāh-Mirza, Nizāmū'd-dīn Abū'l-
 ma'ālī Muḥammad Hādī al-
 Husaynī aṣ-Ṣafawī, Mirza Mahdī
 Khān (coralt., ur. 1114/1702) .. 921
 — Muḥammad b. Ma'rūf Fārmānī
 (p., beg. xi/xvii) .. 705 (1)
 — Muḥammadi (suf., d. 1243/1827)
 .. 772 (20)
 — Wāsi' (suf.) .. 772 (44)
 Shāhīnat Jang, Muḥammad
 Ghauḥ, Aẓam (p., end xlii/xix) .. 814
 Shāhjahān (1037-60/1628-60) 768 (2),
 769 (2), 816 (14)
 Shā'iq 'Alī Khān, Shā'iq=Ghulām
 Muḥyī'd-dīn b. Ahmad Abī Turāb
 Qandī (p., d. 1249/1834) .. 766 (56)
 Shakar-Ganj, Farīdū'd-dīn (suf., d.
 ca. 684/1290) .. 873 (8)
 Shamṣū'd-dīn (suf., 1228/1813) .. 772 (30)
 Sharafū'd-dīn Ahmad b. Yahyā
 Munyarī (suf., d. 782/1381) .. 855
 — 'Alī Khān Chaud'hārī Nā'īfī,
 Nagīn (p., beg. xlii/xix) .. 766 (48)
 — 'Alī Khān b. Muḥrizī'd-dīn
 Nā'īfī, Unsāt (p., d. 1204/1790)
 .. 766 (65)
 — b. Muḥammad Nahrwālī (suf.) .. 860
 — Muḥli b. 'Abdī'l-lah, or
 Muḥarrirū'd-dīn b. Muḥli'd-dīn
 Sa'dī Shīrāzī (p., d. 690-1/1291-2) .. 799
 Sharafū'l-mulk .. 829 (4)

Sharifū'd-dīn 'Alī Jurjānī, Sayyid
 Sharfī (theol., d. 816/1413-4) .. 860
 Shawq, 'Alī Dāmin (styl., ur. 1270/
 1803) .. 795 (1)
 Shāyān (or Mawẓn), Muḥammad
 Aslam Khān b. Ahmad Nā'īfī, 'Alī
 Ahmad Khān Kāk'hārī (p., beg.
 xlii/xix) .. 760 (59)
 Shihābū'd-dīn b. Faṭlī-Muḥam-
 mad b. 'Isā Sarhīndī Shāstārī
 (suf., end xi/xvii) .. 862, 864
 — Suhrawardī (suf., d. 632/1234) .. 802
 Shīr Khān (or Shīr Khānī) Sīrī (lex.,
 x/xvi) .. 890
 Shāh Shujā', son of Shāhjahān (d.
 1070/1660) .. 780 (10)
 Shūriah (biogr., ur. 1194/1780) .. 812
 Ibn Sīnā, Abū 'Alī al-Husayn b.
 'Abdī'l-lah b. Sīnā, or Avicenna
 (philos., d. 428/1037) .. 875 (3, 4),
 876 (2, 3, 6)
 Sīrājū'd-dīn Abū Tāhir Muḥammad
 b. Muḥammad b. 'Abdī'r-Rashīd
 aṣ-Ṣajāwandī (theol., end vi/xii)
 .. 826 (2)
 Sukhan, S. Muḥammad Khān Isfā-
 hānī (p., d. 1216/1802) .. 766 (9)
 Sulaymān Ṣafawī (1077-1105/1667-
 1694) .. 835
 Suṭhū 'Alī Ṭabīb Khurāsānī (med.,
 ur. 933/1527) .. 904
 As-Suyūfī, Jalālū'd-dīn (theol., d.
 911/1506) .. 774 (6), 862

T

Ṭabīb, 'Abdū'l-lah (p., beg. xlii/xix)
 .. 780 (31)
 Ṭajū'l-mulūk .. 779
 Ṭajallī, 'Alī Ridā Ardabāzī (p., d.
 1038/1678) .. 816 (3)
 Ṭajammul, 'Azīmu'd-dīn Khān (p.,
 d. 1220/1806) .. 768 (62)
 Ṭabīb 'Azīmābādī, Wajīhu'l-lah (p.,
 beg. xlii/xix) .. 766 (63)
 Ṭanḥā, 'Abdū'l-Latīf Khān Mūsawī
 (p., d. ca. 1120/1709) .. 816 (10)
 — Muḥammad Sa'īd (p.) .. 810 (10)
 Ṭaqī, Miskīn (theol.) .. 836 (1)
 Abū Tayyib Khān Wālā, S. Abū
 Sa'īd b. Abū Tayyib b. Zaynī'l-
 'Abidin Imāmī (p., d. 1204/1848) .. 813
 Ṭanḥī, Husayn (p., d. 986/1588)
 .. 840 (7)
 Ṭipī, of Maywore (nawwāb, 1107-
 1218/1783-99) 768 (70), 767, 774 (5),
 834, 848, 920
 Ṭuḥrā Mashhādī (styl., d. 1078/
 1608) .. 789, 816 (21), 861

U

Ulfat, Muḥammad 'Uthmān (p.,
 beg. xlii/xix) .. 766 (64)

Ulugh Beg (852-3/1448-9) .. 900
 Ulugh Beg Chalabi Mirza (prince) ■
 Unsat, Sharafu'd-din 'Alī Khān b.
 Mubāriza'd-din Nā'iqi (p., d. 1204/
 1790) .. 766 (35)
 'Urfī Shīrāzi (p., d. 999/1591) 816 (5, 20)
 'Urūj (*styl.*, and xii/xviii) .. 793
 Urwatu'l-wuthqā' (*suf.*, d. 1079/
 1608) .. 910
 Usbūd, Muḥammad Sa'īd (*biogr.*,
 beg. xiii/xix) .. 774 (3)

W

Wafā, Muḥammad Amin (p., and
 xii/xviii) .. 793
 Wahāfī Bafqī (p., d. 091-2/1593-4)
 816 (11)
 Wajihu'l-lah Talib 'Aqimabadi (p.,
 beg. xiii/xix) .. 780 (93)
 Wālā, S. Abū Sa'īd b. Abī Tayyib
 b. Zaynī'l-'Abidin Imāmī, or Abū
 Tayyib Khān (p., d. 1284/1848)
 766 (67), 813
 — S. Muḥammad ■. Muḥammad
 Hāqir Māsawī (*styl.*, wr. 1140/1729)
 795 (2)
 Wālā, S. Ḥamīdu'd-dīn (p., beg.
 xiii/xix) .. 766 (66)
 Wālī, Barwālī-Dā (p., d. ca. 1073/
 1668) .. 812 (4)
 — Miḡān (*suf.*, mid. xii/xviii) 772 (2)
 Wālīb, S. Muḥammad Māsawī (p.,
 d. 1184/1770) .. 766 (68)
 Wāliyyu'd-dīn Abū 'Abdī'l-lah
 Muḥammad b. 'Abdī'l-lah Khattīb
 Tabrīzī (*theol.*, wr. 737/1338) 820, 862
 Wālī Waliyya (*suf.*, m. xii/xviii) 772 (8)
 Wārith 'Alī Bihārī (*suf.*, beg. xiii/
 xix) .. 772 (32)
 Wāṣṣī, 'Abdu'l-lah b. Faḥlī'l-lah
 (*hist.*, beg. viii/xix) .. 757

Y

Yād, Ḥamīdu'd-dīn b. 'Alīm
 Ḥaydarābādī (p., d. 1216/1802)
 766 (69)
 Yadu'l-lah 'Alawī, Shāh (*suf.*, and
 xii/xviii) .. 910
 — (or Jundu'l-lah) 'Aynū'l-'urafā'
 'Inā Sarhindī (*suf.*, d. 1031/1622) 862
 — al-Ḥusaynī (*suf.*, and xii/xviii) 781
 Yāsī, 'Affī'd-dīn 'Abdu'l-lah b.
 An'ad (*suf.*, d. 789/1307) .. 857
 Yakrū (p.) .. 767, 769
 Ya'qūb (Abū Ya'qūb) b. Ishāq al-
 Kindī (*philos.*, beg. ii/x) 875 (1)
 — b. Mūsā al-Mutabbib Farrukhī
 Firfīrī Bakhtiyārī (*thos.*) 875 (9)
 Yās (p.) .. 708
 Yūsuf (Jadī (p., wr. 798/1303) .. 801
 Yūsuf (*med.*, mid. x/xvi) .. 909

Z

Zahīru'd-dīn Muḥammad Amir Beg
 (beg. x/xvi) .. 903
 Zaktī Isfahānī (p., and xii/xviii) .. 803
 Ibn Zayla, Ḥusayn b. Tāhīr b. Zayla
 al-Isfahānī (*philos.*, ■. 440/1048) ■ (3)
 Zayn Badr 'Arabī (*suf.*, wr. 700/
 1308) .. 852
 Zaynu'l-'Abidin, Dīwān (p., beg.
 xiii/xix) .. 766 (15)
 — b. Ridā Shāhtarī (p.,
 end xii/xviii) .. 766 (70)
 Zaynu'd-dīn (*author of the Wīdū'l-*
awrād) .. 862
 — al-'Amīnī (*theol.*, xi/xvii) 827 (6)
 — Hāfī (*suf.*) 806 (3)
 Zuhūr Hājī Hājūr b. Zuhūrī'd-dīn
 Gwāliyārī (*suf.*, d. 930/1624) .. 800
 Zuhūrī Turahīnī, Nūru'd-dīn
 Muḥammad (p., d. ca. 1023/1618)
 786, 816 (2)
 Zulālī Khwānsārī (p., d. ca. 1025/
 1610) .. 789 (22), 816 (24)

INDEX II.

Titles of Works.

A

- Abjad-i-*ishq* (*anf.*) .. 870
 Abwāhu'l-jinān (*ethics*, end xi/xvii) 877
 Ādāb-i-mubtadī (*anf.*) .. 876 (13)
 Adabul-wajh li'l-waladī-q-*qaghīr*,
 Tarjuma-i- (*ethics*, ca. mid. vii/xiii) 875 (12)
 Adhkār-i-Imām-i-Nabawī (?) .. 882
 Ad'īya, Majmū'a-i- (ca. xi/xviii) .. 836
 — Risāla-i- (ca. mid. xii/xviii) .. 839
 — Sharh-i- (*prayers*) .. 851
 Āfarīnsh-i-*qifāt*-i-Muhammad, *see*
 Tawallud-nāma 837 (2)
 Ahang-i-bulbul, *see* Mi'yāru'l-idrāk 789 (11)
 Ahwāl-i-nawāqib, — Risāla dar
 jawāz-i-ukhdh-i-mā'i-nawāqib 827 (2)
 — 'l-qawm (*genealogy*, ca. beg. xiii/
 xix) 774 (2)
 Akhlāq-i-Humayūn (*ethics*, 912/
 1007) .. 922
 — i-Nāqirī (*ethics*, 633/1238-8) 876 (12)
 'Ālamgīr-nāma (*hist.*, end xi/xvii) 762
 'Arālu'l-yawm wa'l-layla (*theol.*, ix/
 xv ?) 882
 'Anāqir-i-arba', Risāla-i- (*phil.*) 873 (2)
 Ander hāb-i-mughān, *see* Risālatu-
 'l-bayr 875 (10)
 Anṣu'l-ahibba (*biogr.*, 1103/1778) .. 812
 Anwāru'l-mashāriq, *see* Sāqī-nāma 789 (9)
 — 'n-nuḡlīm (*astrok.*, ca. 1200/
 1783) .. 900
 'Aqā'id-i-Fāroī, *see* Risāla-i-Fīrīhta-
 hā 830
 — i-Shāfiyya, Risāla dar- (*theol.*) 832
 Al-Asār al-arba'a fī'l-hikmat
 (*philos.*, in Arab., beg. xi/xvii) (4)
 Ash'ar-i-Maḡhar 'Alī (beg. xiii/xix) 812
 — i-Qasīm Maḡhādī (beg. xii/
 xviii) 816 (9)
 — i-Qudās (beg. xi/xvii) 816 (8)
 — i-Thānī (end x/xvi) 840 (7)
 Ashi'-atū'l-lama'at fī sharh'il-
 Miahkāt (*trad.*, ca. 1045/1636) 820-1
 Āshūb-nāma, *see* Shahr-āshūb 789 (32)
 Athūliyya (*ethics*, in Arab., beg. iii/
 ix) 875 (1)
 Atrāf 'ajā'ibi'l-ayāt wa'l-barāhīn
 (*biogr.*, in Ar., mid. viii/xiv) .. 857
 'Awārifū'l-ma'ārif (*anf.*, beg. vii/xiii) 862
 Awrādū'l-awrād (*anf.*, beg. xii/xviii) 866

- Awrād-i-Bahā'u'd-dīn Zakariyā
 (*anf.*, mid. vii/xiii) .. 862
 — i-namāz-i-bāmadād (*prayer*) 859 (3)
 — i-Qādirī (*anf.*, beg. xi/xvii) .. 863
 — i-Sūfiyya (*anf.*, x/xvi) .. 862
 — i-Yūnūfī (*anf.*, ca. end ix/xv) 859
 Āya-i-Fatī, Khawāqī-i- (*prayers*) 848 (1)
 Āyatū'l-Kuraf, Sharh-i- 840 (10)
 A'qamu'l-harb (*hist.*, beg. xii/xviii) 761

B

- Bad', Risāla-i- (*theol.*, end xi/xvii) 827 (4)
 Bahādur-Shah-nāma (*hist.*, beg. xii/
 xviii) 761
 Bahār-i-dānīsh (*tales*, 1061/1651) 780, 781
 — Muntakhab-i- (*tales*, 1171/1757) 781
 Bahru'l-jawāhir (*med.*, 933/1527) 903
 — 'n-nasab (*genealogy*, in Arabic) 774 (8)
 Balḥ-i-mafān-i-af'āl (*gram.*) (3)
 Balghu'l-mubīn (*theol.*) 820 (2)
 Bayān-i-isām wa'lmān, Bāb-i-
 awwal dar- (*theol.*) 823 (1)
 — i-wāqī' (*anf.*, beg. xii/xviii) 872 (7)
 Baytu'l-jawāhir (*gram.*, *poetics*,
 mid. xii/xix) 794
 Bihāru'l-nawār (*theol.*, end xi/xvii) 835
 Bīstān (*p.*, 855/1257) 799 (3)

C

- Chand qawā'id-i-Fāraī (*Pers. gram.*) 795 (3)
 Coran (Qur'ān) 817, 818, 822, 823,
 (4), 845, 846, 847, 848, 849,
 850, 853, 872 (9), 876 (2), 906, 911,
 913, 920

D

- Dah mas'ala (*theol.*, ca. 1240/1824) 833 (1)
 Dalā'ilū'l-khayrāt (*theol.*, mid. ix/
 xv) —
 Dalīlū'l-muntahayyirīn, *see* Risāla-i-
 Muhammad Husayn Kirmānī .. 831
 Darwish-nāma (*anf.*) .. 873 (7)
 Dastūru'l-'amal (*ethics*) .. 886
 — 'l-atibbā', — Ikhtiyārāt-i-
 Qasīmī .. 905

Daṣṭūr-i-fā'idu'n-nūr (<i>theol.</i> , ca. mid. xi/xvii) .. 923 (3)	
— 'l-ūlāj (<i>med.</i> , 933/1527) .. 904	
— n-naẓm (<i>poetics</i> , 1140/1728) 795 (2)	
Dihāḥa (1258/1842) .. 829 (3)	
Dīw-nāma-i-Sulaymān (<i>occult.</i>) 912 (1)	
Dīwān-i-Arsālān (<i>p.</i> , mid. x/xvi) .. 805	
— i-Asāl (<i>p.</i> , beg. x/xvi) .. 803	
— i-A'ẓam (<i>p.</i> , mid. xiii/xix) .. 814	
— i-Bīdīl (<i>p.</i> , beg. xii/xviii) .. 809	
— i-Hilāl (<i>p.</i> , beg. x/xvi) .. 804	
— i-Nāḡir 'Alī (<i>p.</i> , end xi/xvii) .. 808	
— i-Qudat (<i>p.</i> , mid. xi/xvii) .. 806	
— i-Ṣā'ib (<i>p.</i> , mid. xi/xvii) .. 807	
— i-Wāḥa (mid. xiii/xix) .. 813	
Diya'ul-'ayūn (<i>occult.</i> , 1114/1702) 911	
Diya'ul-ma'nawī (<i>orn. prose</i> , mid. xi/xvii) 789 (20)	
Du'ā-i-daf'-i-duḥmān (<i>prayer</i>) .. 841	
— i-al-Ḥamd, Sharīf-i- (<i>prayer</i>) 849 (12)	
— i-Mī'rāj (<i>prayer</i>) .. 827 (8)	
— i-mu'azzam (<i>prayer</i>) 838 (1)	
— i-raḡhnī (<i>prayer</i>) 838 (3)	
— i-nuwad-u ḥ nām (<i>prayer</i>) 849 (13)	
— i-Rijālū'l-ghayb (<i>prayer</i>) .. 843	
— i-Suryānī (<i>prayer</i>) 838 (3)	
847, 849 (11), 859 (4)	
Durratū't-tāj (<i>encycl.</i> , end vii/xlii) 874, 876 (2)	
Durūd-i-mu'azzam (<i>prayer</i>) .. 843	

F

Faḍā'ilū'l-a'māl .. 862	
Fāl-nāma (<i>occult.</i> , three different works) 840 (2), 856, 915	
— i-Jurūf (<i>occult.</i>) 840 (8)	
— i-Ja'far Ṣādiq (<i>occult.</i>) 913-4	
Faḡarḡ muntakhaba min taḡfir Ṣādiq'd-dīn Shīrāzī (<i>philos.</i> , beg. xi/xvii, in Arab.) .. 876 (4)	
Farā'id-i-Sirāḡiyya (<i>law</i> , end vi/xii) 820 (2)	
— Tarjuma-i- (<i>law</i>) .. 826 (2)	
Faras-nāma (<i>vet.</i> , 810/1408) 908	
Farḥād-u Shīrīn (<i>by 'Urfī</i>), <i>see</i> Khuraw-u Shīrīn .. 818 (5)	
— — (<i>p.</i> , end x/xvi), <i>by Waḡhī</i> 816 (11)	
Farhang-i-Hāḡḡ (<i>dict.</i>) 838 (5)	
— i-Shīr Khānī (<i>lex.</i> , x/xvi) .. 890	
Farḡ mīyān-i-sifāt-i-dhāt wa ḡifāt-i-dī (<i>theol.</i> , end xi/xvii) 827 (3)	
Faḡlū'l-khīṣb (<i>surf.</i> , end viii/xiv) 840 (10)	
Faṭāwī-i-Ṣāḡīf (<i>surf.</i> , beg. viii/xiv ?) 862	
Faṭḥ-nāma (<i>prayer</i>) .. 843	
Faḡḡ'id-i-Sharīḡiyya .. 826 (2)	
Fayḡ-i-Ḥrayb (<i>surf.</i> , ca. 1149/1736) .. 868	
Firdawsīyya (<i>orn. prose</i> , mid. xi/xvii) .. 789 (1)	

Firīḡhta-ḡḡ, Rīḡāla dar— (<i>theol.</i>) .. 830	
Futūḡḡul-awrād (<i>surf.</i> , <i>prayers</i> , 1067/1647) .. 862, 864, 866	
Al-Futūḡḡatū'l-Makḡdiyya (<i>surf.</i> , vii/xlii) .. 870	

G

Gaḡḡul-'arab (<i>prayer</i>) 843, 849 (10), 852	
Ghāḡīb wa magḡḡīb, Qā'idā-i- (<i>occult.</i>) .. 787 (1), 840 (4)	
Ghāyātū't-tamḡḡīl (<i>theos.</i> , 1123/1711) .. 872 (2)	
Ghazālīyyāt-i-Ṣā'ib (mid. xi/xvii) 816 (19)	
— i-Taḡḡḡ (beg. xii/xviii) 816 (10)	
Ghunyātū't-tāḡībīn (<i>theol.</i> , vi/xli) .. 800	
Gul-i-Balḡḡwāl (<i>calc.</i> , 1134/1722) .. 779	
Guldasta-i-Karḡḡḡik (<i>biogr.</i> , ca. 1244/1829) 766, 814	
Gulīṭān (<i>philos.</i> , 669/1258) 799 (1), 800	
— i-naḡab (<i>genealogy</i> , 1224/1800) 774 (1), 774 (2, 4)	
Gulshan-i-rās (<i>surf.</i> , <i>p.</i> , ca. 720/1320) 815, 833 (4), 851, 876 (18)	
Gulzār-i-abrār (<i>biogr.</i> , ca. 1022/1613) .. 816	
— i-A'ẓam (<i>biogr.</i> , 1200/1853) 760, 774 (1), 818, 814, 820 (1)	
— i-Ibrāḡīm (<i>biogr.</i> , 1196/1784) 768	

H

Hajw-i-ḡamḡm-i-Shaḡḡ'ī-Aṭḡer (<i>p.</i> , beg. xi/xvii) 816 (16)	
Haḡḡ-nūma, Rīḡāla-i- (<i>surf.</i> , 1066/1646) .. 861	
Hay'at, Rīḡāla dar— (<i>astron.</i> , mid. ix/xv) .. 897	
Ḥayy b. Yaḡḡān, Rīḡāla— (<i>philos.</i> , beg. v/xi) .. 875 (3)	
Ḥisāb, Rīḡāla dar 'ilm-i- (<i>mathem.</i> , mid. ix/xv) .. 896	
Al-Ḥisnū'l-ḡaḡn (<i>theol.</i> , beg. ix/xv) 862	
An Historical Account of the British Trade over the Caspian Sea , <i>by</i> J. Hanway .. 924	
Ḥurūf-i-muḡaṭṭa'at , Rīḡāla-i- (<i>prayers</i>) .. 848 (1)	
Ḥuḡn-u 'aḡḡḡ (<i>orn. prose</i> , mid. xi/xvii) .. 816 (21)	
— — (<i>orn. prose</i> , end xi/xvii) 816 (22)	

I

Ḥyḡ' ulūmī'd-dīn (<i>theol.</i> , end v/xi) 815	
Ḥikḡḡīr-i-ḡayḡḡ (<i>in Hind.</i> , <i>surf.</i> , beg. xii/xviii) .. 872 (3)	
Ikḡḡīyḡat-i-Qāḡīmī (<i>med.</i> , beg. vi/xvii) .. 905	
Ilḡāmīyya (<i>orn. prose</i> , mid. xi/xvii) 789 (3)	

- ilm, ar-Risālat il— (philos., in Arab.) .. 876 (1)
 Inshā (mid. xii/xviii), fragm. 787 (4)
 — i-Amānu'l-lah Husaynī (letters, beg. xi/xvii) .. 787 (3)
 — i-Dawlatmand Khān (end xi/xvii) .. 790 (2)
 — i-gumbadhī (letters) .. 792 (4)
 — i-Harkaran (letters, ca. 1040/1631) .. 792 (2)
 — i-Mād'hūrām, see Munsha'at-i-Mād'hūrām .. 791
 — i-matlūb (letters) .. 792 (1)
 'Inwānu'l-hilm (p., in Arab., end iv/x) .. 876 (15)
 Iqbāl-nāma-i-Jahāngīrī (hist., ca. 1037/1638) .. 759
 Irādīyya, Risāla-i- Rāw, 1226/1811) .. 826 (1)
 Ishrat-i-Bīnīsh (biogr., 1285/1849) 774 (1), 813, 814, 826 (1)
 Isnād-i-du'ā-i-mu'azzam (prayers) .. 838 (1)
 — i-nuwad-u-nuh nām, see Risāla dar khawāṣṣ-i-asma .. 840 (1)
 Ishtihātut-taqwīm (astron., mid. xiii/xix) .. 901
 'Iyār-i-dānīsh (tates, beg. xi/xvii) 777
- J**
- Jabr wa tafwid, Risāla dar- (theol., end xi/xvii) .. 827 (5)
 Jadāwil-i-ab'ād mī bayn bilād (ca. beg. xiii/xix) .. 917
 Jām'u'l-jawāmi' (theol., ix/xv) .. 802
 Jām'i-i-Bahādur Khānī (mathem., 1249/1833) .. 901
 — 'I-uyūl (or Bahāsh), theol., end vi/xii) .. 862
 Jang-nāma (hist., ca. 1118/1707) .. 761
 Jawābiru'l-aqrār wa zawāhiru'l-anwār (suf., beg. ix/xv) .. 871 (4)
 — i-Jalālī (same as Khazāna-i-Jalālī ?) .. (850), 862
 Jawāhir-i-khama (suf., prayers, 956/1549) .. 842 (2), 860, 862
 Jawāmi'u'l-ijkam (p., Arab., and ix/x) .. 876 (15)
 Jāwīdka-nāma (theos., end vii/xiii), or Risāla-i-Sghar wa anjām 871 (2), 875 (3)
 Julāsiyya (orn. prose, 1089/1659) 789 (10)
 Jūsh-i-baibul, — Mī'yāru'l-idrak 789 (11)
- K**
- Kalid i-Sikandar-nāma (comm., p.) 796
 Kanzu'l-'ibād (sharh-i-Awrād-i-Zakariyā Multānī, suf., beg. viii/xiv) .. 862
 — 'I-lughāt (lex, end ix/xv) 884-5

- Kanzu'l-ras'ānī (orn. prose, mid. xi/xvii) .. 789 (10)
 Kashf ba'dil'-astār (theos., ca. middle vii/xiii) .. 876 (16)
 — 'n-nasab (genealogy, beg. xiii/xix) .. 774 (4)
 Khabithāt-i-Sa'dī (orn. pr., vii/xiii) .. 799 (14)
 Khāligatu'l-haqā'iq (suf., end vi/xii) .. 802
 Khālwat, Shurā'it-i- (suf., beg. viii/xiv) .. 876 (14)
 Khama darriyya (satire, mid. xi/xvii) .. 789 (10)
 Khar-dallī, see Mathnawī-i-hatīm 816 (15)
 Khawāṣṣ-i-asma, Risāla dar- (prayers) .. 840 (1)
 — 'I-āya-i-lah (prayers) .. 849 (1)
 — 'I-Qur'ān (accult., 920/1520) .. 909
 Khazāna-i-Amīra (hist., 1177/1783) 704
 — i-fawā'id-i-Jalālī, see Khazāna-i-Jalālī .. 850
 — i-Jalālī (suf., ca. 785/1384) .. 856, 862, 866
 — i-Jalālīyya, see Khazāna-i-Jalālī .. 850
 Khāligatu'l-awrād (suf., end xi/xvii) .. 864
 — 'I-hisāb (mathem., beg. xi/xvii) 808
 — 'I-mafkkih (biogr., Ar., mid. viii/xiv) .. 857
 Khusrāw-u Shīrīn (p., end x/xvi), by 'Urf .. 816 (5)
 Khuthātut-tauhid (theos.) .. 878 (9)
 Kitāyatu'l-muqallī (theol.) .. 923 (3)
 Kubrā (dar manṭiq) (logic, ca. beg. ix/xv) .. 880
 Kullīyyāt-i-Sa'dī (p., end vii/xiii) 799
 — i-Tughrā (orn. prose, middle xi/xiii) .. 789

L

- Lama'āt (orn. prose, beg. xi/xvii) 789 (4, 21)
 Latā'ifu'l-tawā'if (anecd., ca. 939/1639) .. 775
 Laylā wa Majnūn (p., 895/1490), by Maktābī .. 816 (7)

- Ma'ād, Ar-risālat fi'l— (eachat., in Arab., ca. beg. v/xi) .. 876 (2)
 Ma'ārij-i-n-nubuwwat (trad., end ix/xv) .. 819
 Ma'āthiru'l-umam' (biogr., end xii/xviii) .. 790 (2)
 Mahādī-i-mawjūdāt, Risāla-i-(philos., ca. end vii/xiii) .. 876 (11)
 Madh-n dhamm-i-asap (satire, beg. xi/xvii) .. 816 (17)

- Mahrañd-u Ayaz (p., 1024/1815) 816 (24)
 Majālis-i-hazl (orn. prose, vii/xiii) 799 (16)
 — 'l-mu'minū (biogr., beg. xi/xvii) 773
 Majma'u'l-gharā'ib (orn., prose, mid. xi/xvii) 789 (6)
 — 'a-panā'ī (poetics, 1060/1060) 784
 Majmū'a (ca. and xii/xviii) 920
 — 'l-ad'iya (different) 843-853
 — dar akhlāq (1840 ?) 879
 — dar ramī (ca. beg. xiii/xix) 916
 — 'i-ruq'at (letters, xi/xvii) 790 (1)
 — 'i-Sultānī (figh.) 825
 Makhṣiṣu'l-hurūf wa'-saut (phonology, beg. v/xi, in Arab.) 875 (4)
 Makhzanu'l-adwiyā (med., 1185/1772) 906
 — 'l-a'rās (suf., 1158/1743) 869
 Makṭab-i-shikāyat (theol., xiii/xix) 829 (2)
 Makṭab-i-Ahmad Munyarī (II) (suf., 786/1368) 852
 Manẓaru'l-faḍl ilā manāḥil-i-afāq (lex., ca. middle vii/xiv) 883
 Manẓuma-i-Mī'at 'Amīl (gram., 1109/1786) 893
 Maṣṣadu'l-ṭahq (suf., end ix/xv) 858
 Marātib-i-sirr (theosoph.) 870
 — 'i-sitta (theosoph.) 870
 Ma'rifaṭu'l-anfās (theos.) 873 (1,3)
 Maṣḥabī'u's-sunnat (trad., end v/xi) 820
 Maṣḥab-i-arba'in (theol., mid. xiii/xix) 872 (8)
 Maṣ'ala-i-mumkīnāt-i-siyārat-i-qabr-i-Nabī (xiii/xix ?) 829 (4)
 Mathnawī (fragm.) 816 (1)
 — 'l-Banwāl Dās (mid. xi/xvii) 812 (4)
 — 'l-hākim (p., beg. xi/xvii), or Khor-dālī 816 (15)
 — 'l-Mawlawī (p., end vii/xiii) 798, 807, 871 (4)
 — 'l-Maṣḥar 'Alī (beg. xiii/xix) 812 (1)
 — dar taṣawwuf (p., xii/xvii ?) 815
 Mazra'u'l-ḥasanāt (suf., beg. xii/xviii) 867
 — 'l-jannāt, see Mazra'u'l-ḥasanāt 807
 Memoir of a Map of Hindocstan, the Mogul Empire, London, 1783 917
 Mī'at 'Amīl (gram., mid. v/xi) 893
 Miḥyad shifā (suf., 1189/1746) 873 (15)
 Miṭṭahu'd-daqq'iq (comm., 1183/1778) 808
 — 'l-jinān (suf.) 802
 — 'l-muwāṣṣilat (dict., ca. xii/xviii) 785
 — 'a-ṣalāt (prayers, 1061/1661) 828
 Minḥaju'l-a'māl (suf., mid. x/xvi) 802
 Miqḥṣu'l-maṣābiḥ (sh. prayers, end xi/xvii) 835
 Mī'rāj, Risāla-i- 876 (19)
 — 'l-faṣḥat (orn. prose, mid. xi/xvii) 789 (13)
 — 'l-khayāl (p., mid. xi/xvii) 816 (3)
 — nāma (theol.) 837 (1)
 Mishkāt-i-maṣābiḥ (Ar., trad., 1336) 820, 802
 Mi'yāru'l-idrāk, Dihācha-i-, or Ḥang-i-bulbul, or Jūsh-i-bulbul (orn. prose, mid. xi/xvii) 789 (11)
 Mizān-i-Fārsī (gram.), two different works 895 (1, 4)
 Mukāṭṭabāt-i-'Allāmī (letters, end x/xvi) 784, 786
 Mumāni'at-i-ziyārat-i-qabr-i-Nabī, Maṣ'ala-i- (xiii/xix ?) 829 (4)
 Munsha'āt-i-Harkarān, see Inshā-i-Harkarān 792 (2)
 — 'l-Mad'hūrān (letters, 1120/1700) 791
 Muntakhab-i-Khulāṣa (mathem., 1002/1031) 898
 — 'l-lubāb (hist., beg. xii/xviii) 763
 — 'l-lughāt-i-Shakhshānī (lex., 1040/1637) 891-2
 Muqaddima-i-Jawāhiru'l-asar (suf., beg. ix/xv) 871 (4)
 Murtaḥāt, see Luma'at 780
 Muṭṭayabāt (orn. pr., vii/xiii) 799 (14)

N

- Nafā, Risāla dar— (psychol.) 875 (11)
 — Risālat fi— (psychology, Arab.) 875 (6)
 — Risālat fi ṭibbātīn— (psychol., in Arab., ca. middle vii/xiii) 876 (12)
 An-Nā'it (genealogy, ca. beg. xiii/xix) 774 (3)
 Narāna-i-inshā (orn. prose, end xi/xvii) 789 (14)
 Naṣṣ-i-Hermas (morāl., in Arab.) 876 (10)
 Nāsikh wa manāṣikh (theol.) 872 (9)
 Natā'iju'l-afāk (biogr., ca. 1268/1842) 766, 813
 Nawāḥil, Risāla dar jawāz-i-ukhdh-i-māl-i- (law, end xi/xvii) 827 (2)
 An-Nawāziyya, Ar-risālatu'n— (tawhīd, beg. v/xi) 878 (3)
 Nicomachean Ethics 875 (1)
 Nigāristān (anecd., 959/1552) 776
 — 'l-Asālī (hist., ca. 1231/1818) 764
 Niṣāb-i-Badī'ī (lex.) 888-9
 — 'a-yibān (lex., ca. 617/1220) 881, 882
 Nuqḍu'l-ḥisāb (mathem., 1235/1818) 902
 Nūr-nāma (prayer) 849 (2, another 8)
 Nuskhā-i-nāṣikhā-i-mathnawīyyāt-i-saqima (p., 1032/1123) 798
 An-nukhatu'l-ilāhiyya (lex., 790/1388) 82

- Ar-Risālatu'n-nawrūziyyat (*tajwid*,
beg. v/xi) .. (3)
— 'l-Qushayriyya (*surf.*, v/xi) .. 816
— 'l-tayr (*surf.*, ca. and v/xi) 875 (10)
— 'l-turūq (*surf.*, in Arab., ca.
beg. vii/xiii) .. 876 (0)
Riyādu'l-'arūd (*poetics*, 1279/1863),
in *Hindustani* .. 795 (1)
Rūh, Risāla-i- .. 810 (26)
Ruq'āt-i-Nagfā (*beg.* xi/xvii) 816 (23)
— i-Shā'ib (*mid.* xi/xvii) 816 (23)

S

- Sā'at-i-sa'adat, Risāla dar- (*occult.*)
840 (6)
Sabab-i-marāq-hā, Risāla dar-
(*theol.*) .. 827 (7)
— i-shahādāt-i-Shahīd-i-Thānī
(*biogr.*, and xi/xvii) .. 827 (0)
Sa'di-nāma, see Bāstān. .. 790 (3)
Saffnatu'sh-shu'arā' (*anthology*) 810 (10)
Shāh (*theol.*, end vi/xii), see
Fami'u'l-uqūl .. 862
Shāhān, Risāla-i-manāqim dar- (ca.
end xii/xviii) .. 919
Shāhībiyya (*p.* vii/xiii) .. 799 (12)
Shāhī-i-Yūnus (*prayers*) 859 (5)
Shāhī'u'n-nasab (*genealogy*, in *Hin-*
dustani, beg. xiii/xix) 774 (5)
Salmān-u' Ahsān (*p.*, end ix/xv) .. 802
Salāt-i-muqriba wa durūd-i-musta-
'ān (*surf.*, 1001/1680) .. 865
Sailhotra .. 908
Saman-rukh wa Adhar-shāh, Qiyya-
i- (*tale*) .. 783
Sāql-nāma (*p.*, end x/xvi) 816 (2)
— (Anwārū'l-mashāriq) (*orn.*
prose, mid. xi/xvii) .. 789 (0, 17)
Sarv-i-Azād (*biogr.*, 1160/1753) .. 765
Sawā'iq-u'l-anwār (*biogr.*) .. 860
Shahr-shāh (or Ashāb-nāma) (*orn.*
prose, mid. xi/xvii) .. 789 (22)
Shakaristān (*tale*, end xii/xviii) .. 782
— Muntakhab-i- (end xii/xviii) .. 782
Sharā'it-i-khalwat (*surf.*, beg. viii/
xiv) .. 876 (14)
Sharh-i-ad'iya (*prayers*) .. 851
— i-du's-i-Nādī 'Alīyan (*prayer*)
840 (3)
Sifatu'n-Nabī (*prayer*) .. 843
Sikandar-nāma (by Nizāmī) .. 790
Sirāta'l-mustaqīm, Tarjuma-i-
(*theol.*) .. 923 (3)
Sizdah faṣl-i-Hermes (*theos.*), see
also Yanbū'u'l-hayāt 871 (3)
Su'kāt (*Shi'ite theol.*) .. 827 (8)
Subḥ-i-waṭan (*biogr.*, 1258/1842) ..
774 (1), 814
Sukhanān-i-Aristūṭālīs dar nafa-
(*psychol.*) .. 875 (7)
Sūra-i-Suryānī, see Du's-i-Suryānī
859 (4)

T

- Ta'dādu'n-nawādir, see Ta'dādu'n-
nūr .. 780 (2)
— 'n-nūr (Ta'dādu'n-nawādir)
(*orn. prose*, mid. xi/xvii) 789 (8)
Tadhkira-i-a'rāa (*surf.*) .. 809
— i-Hindī (*biogr.*, 1200/1793) .. 769
— i-shu'arā' i-Hinā (*biogr.*, 1105/
1702) .. 767
— i-Shāhtariyya (*hist.*, ca. 1100/
1750) .. 758
Tadhkiratu'l-awliyā' (*hagiol.*, ca.
end vi/xii) .. 770-1
— 'l-kiram (*hagiol.*, ca. 1240/1834) 772
Tafsīr Furūziyya (*philos.*, beg. iii/
ix, in Arabic) .. 876 (1)
— i-juz' i-siyum-i-Qur'ān .. 817
— ma'nī rishālat Hayy b. Yaqzān
(*philos.*, in Arabic) .. 876 (3)
— Sadr'i'l-din Shīrāzī (*philos.*,
beg. xi/xvii) .. 870 (4)
— Sīratī'l-ikhshā wa Sīratī'l-falaq
wa Sīratī'n-nāa (*theol.*, ca. beg. v/
xi) .. 876 (6)
Tahqīqu'l-makān wa'z-zamān (*phi-*
los.) .. 876 (13)
— 'l-qawānīn (*gram.*, 1202/1840) 894
Tahqiqāt (*orn. prose*, mid. xi/xvii)
769 (5)
Tajū'l-madā'il (*orn. prose*, mid. xi/
xvii) .. 789 (2)
Tāj-nāma (*prayer*) .. 849 (9)
Tajalliyāt-i-khazān (*orn. prose*,
mid. xi/xvii) 789 (7)
Tajrid-i-khatt, see Tajnīsu'l-lughāt 887
Tajnīsu'l-lughāt (*lex.*, end ix/xv) .. 887
Tajridu'l-aqā'id (*theol.*, Ar., mid.
vii/xiii) .. 871 (1)
Tajwid, Risāla dar- .. 818
Tajziyatu'l-amyār wa tajziyatu'l-
a'qār (*hist.*, ca. 718/1316), see
Ta'rīkh-i-Waqf .. 757
Takmilu'l-imān (*theol.*, beg. xi/xvii) 890
Takmilat Raud'i-riyāhīn (*biogr.*,
Ar., mid. viii/xiv) .. 867
Tālī'-nāma-i-mardān (*occult.*) 912 (2)
— i-zanān (*occult.*) 912 (3)
Tanbīhāt-i-radd bar Shūfiyya (*theol.*)
833 (2)
Ta'rīf-i-Kashmīr (*p.*, mid. xi/xvii)
816 (14)
— i-khar (*satire*, beg. xi/xvii)
816 (13)
Ta'rīkh-i-'Alī 'Adīl-shāh (*hist.*,
1077/1686-7) .. 760
— i-Burhānpūr .. 866
— i-Firāhta (*hist.*, ca. 1015/1607) 763
— 'l-hukamā' (*biogr.*) 875 (1)
— i-Khāfī Khān (*hist.*, beg. xii/
xviii) .. 763
— i-Waqf (*hist.*, ca. 718/1316) 757
Tariq-i-'aqd-i-anāmī (*occult.*) 797

Tariq-i-dānistān-i-nijālu'l-ghayb (<i>occult.</i>) ..	840 (9)
Tarjuma-i-chihil hadith ..	822-3
— i-Khulāṣatu'l-mafakhir (<i>biogr.</i> , end viii/xiv) ..	857
Tawallud-nāma (<i>theol.</i>) ..	837 (2)
Tawdih-u'l-hikmat (<i>philos.</i>) ..	878
Thamara-i-tibbī (<i>orn. prose, mid. xi/ xvii</i>) ..	739 (15)
Tir-andūz, Risāla-i-, see Tir-u-kamān 810	
Tir-u-kamān, Risāla-i- (<i>archery, p.</i> , 1187/1744) ..	810
Tupfatu'l-makr (<i>p.</i> , 1178/1766) ..	811
— 'n-naqā'ih (<i>p.</i> , <i>ethics</i> , 705/1393) ..	801
— 'l-qarrā, see Risāla dar tajwid ..	818

U

'Uqdū'l-jawāhir (<i>lex.</i> , mid. ix/xv) ..	886
--	-----

W

Wafāt-nāma (<i>rel. legends</i>) ..	792 (3)
Wajdiyya (<i>orn. prose, mid. xi/xvii</i>) ..	789 (18)
Waqf-'i-HaydarShāh (<i>satire, ca.</i> 1097/1690) ..	778, 816 (28)

Waqāyā-i-Afāqūn ..	Aristakats-rā
(<i>moral.</i>) ..	876 (18)
Waslat-nāma (<i>p.</i> , end vi/xii) ..	797
Waqā'ifu'n-Nabl ..	862
Wirdu'l-awrāq ..	as-Shāhlu'l-ianūd
(<i>theol.</i>) ..	802
Wujūd, Risāla dar bayān-i- (<i>theos.</i> , mid. vii/xiii ?) ..	873 (8)

Y

Yanbū'u'l-hayāt (<i>theos.</i>) ..	871 (3)
Yūsuf-u-Zulaykhā (<i>p.</i> , end ix/xv), by Jamī ..	787 (5)

Z

Zādu'ṣ-ṭalībīn (<i>theos.</i> , beg. xii/xviii) ..	872 (1)
Zil-i-Ulugh Beg (<i>astron.</i> , mid. ix/xv) ..	909
Ziyārat-i-qubūr, Risāla-i- (<i>controv.</i> , 1284/1847) ..	829 (1)
Zubdatu'd-dawāt (<i>prayers</i>) ..	834
— 'l-hisāb (<i>mathem.</i>) ..	899
Zubūr, Tarjuma-i- (<i>mid. xii/xviii</i>) ..	924

INDEX III.

Principal Subjects.

A

- Anecdotes** (collections of):
Lafz-i-fu'f-tawd'if (ca. 939/1533),
 by 'Alī b. Husayn al-Wāḥid al-
 Kāshif, Safi . . . 775
Nigāristān (959/1552), by Ahmad
 b. Muḥammad b. 'Abdī'l-Ghaffār
 al-Ghaffār al-Qazvinī . . . 776
Husn-u 'ishq (mid. xi/xvii), by
 Fughrā (?) . . . 810 (21)
Archery:
Risāla-i-itr-u kamān (1157/1744) 810
Astrology:
Anwār-u'n-nujūm (ca. 1200/1780),
 by Qabāl Muḥammad Anṣārī . . . 800
Astronomy:
Risāla dar ḥaq'at (mid. ix/xv), by
 'Alī Qāshchī . . . 807
Izālah-i-taḥwīm (mid. xii/xix),
 by Ghulām Husayn b. Faṭḥ-
 Muḥammad Jaunpūrī . . . 807

B

- Biography of poets, Persian:**
Sura-i-Āzād (1199/1783), by
 Ghulām 'Alī Āzād Balgrānī . . . 765
Gulistan-i-Karnāṭik (1244/1829),
 by 'Alī Ridā Rā'iq Nā'ī . . . 766
Biography of poets, Urdu:
Tadhkirat-sha'ar-i-Hind (1105/
 1752), by 'Alī al-Husaynī al-
 Girdāzī . . . 707
Gulār-i-Ibrāhīm (1198/1784), by
 Nawwāb 'Alī Ibrāhīm Khān
 Aminu'd-dawla Nāṣir-Jang, Hā
 or Khān . . . 704
Tadhkirat-i-Hindī (1209/1795), by
 Ghulām Ḥamadānī Mājīlī . . . 760
Biographies, of the eminent
Shi'ites:
Majālis-i-mu'minīn (beg. xi/
 xvii), by Nūru'l-Jah Shāhī . . . 773
Risāla dar sabab-i-shahādāt-i-
Shahīd-i-Thānī (end xi/xvii),
 by Majīlī (?) . . . 827 (3)
Biographies, of Sufis:
Tadhkirat-i-awliyā' (end vi/xii),
 by Aṭṭār . . . 770-1
Tarjuma-i-Khulāṣat-i-mofākhir
 (end viii/xiv), by Yāsī . . . 857
Tadhkirat-i-kirām (ca. 1249/1834),

- by Muḥammad Abū'l-Jayr
 Qādirī Ḥatwārī Bihār . . . 772
Book-binding:
Risāla-i-manāẓim dar makhṣṣ (ca.
 end xii/xviii) . . . 819

C

- Cabbalistic:**
Khawāṣṣ-i-Qur'ān (926/1520), by
 'Abdū'l-'Alī b. Muḥammad b.
 Husayn . . . 809
Qā'idat-i-ghātib wa maghlūb (amer.
 to Aristotlo) 787 (1), 840 (4)
Risāla dar khawāṣṣ-i-asmā 840 (1)
Calendar, terminology of, see
Astronomy.
Christian Theology:
Tarjuma-i-Zubūr (mid. xii/xviii) 824
Commentaries on the Coran, see
Tafsīr.
Controversy:
Risāla-i-ziyārat-i-qubūr (1204/
 1847), by 'Abdu'r-Rahmān b.
 'Abdī'r-Rahīm al-Harāmī 829 (1)
Manā'at-i-mumānāt-i-ziyārat-i-
qubūr-i-Nabī (xii/xix ?) 829 (4)
Tanbihāt-i-radd bar qibṣiya 833 (2)

D

- Dictionaries, Arabic and Persian:**
Nizām-u-s-sayyān (ca. 817/1220), by
 Abū Naṣr Muḥammad Farāhī 881
An-nushṭat-i-ilāhiyya (comment.
 on the *Nizām-u-s-sayyān*), by
 Nizām'u'd-dīn b. Kamālī'd-dīn
 al-Harawī . . . 882
Manṣūr-i-faḍl'ī fī manāṣir-i-
afādīl (ca. 736/1328) . . . 883
'Uḡūdū'l-jawāhir (middle ix/xv),
 by 'Abdū'l-Jalīl b. Rashīdī'd-
 dīn 'Umar al-Watwātī . . . 886
Kansū'l-lughāt (end ix/xv), by
 Muḥammad b. 'Abdī'l-Khāliq
 b. Ma'rūf . . . 884-5
Tajnisū'l-lughāt (end ix/xv), by
 Jāmī . . . 887
Farhang-i-Shīr-Khānī (x/xvi), by
 Shīr Khān Sūr . . . 890
Muntakhabū'l-lughāt-i-Shāhjahānī

- (1048/1637), by 'Abdu'r-Rashid
al-Husayni al-Hamadani 891-2
Nisab-i-Badi'i .. 888-9
Divination:
Tariq-i-aqd-i-andul .. 797
Fal-nama, by Muhammad b.
Mas'ud (?) .. 840 (2)
Risala dar ad'ul-i-sa'adat .. 840 (6)
Fal-nama-i-Ja'far Shadiq .. 913-4
Fal-nama, by Mirza Muhyi'd-din 918
Majma'u dar raml (ca. beg. xiii/
xix) .. 916
Documents, see Letters.

E

- Encyclopaedias:**
Durratu'l-idf (end vii/xiii), by
Qutbu'd-din Mahmud b.
Mas'ud b. al-Muqallash-Shirazi 874
Risala-i-Nisab-i-Khurasan (end
v/xi) .. 876 (5)
Epistolography, see Letters.
Ethics:
Tarjuma-i-Adabul-wajh li'l-
walad'i-paghir (ca. middle vii/
xiii), ascribed to Ibn al-Muqaffa' 875 (12)
Akhlaq-i-Humayun (912/1607), by
Ikhlayar al-Husayni .. 899
Abwabul-jinan (end xi/xvii), by
Muhammad Rafi' Wazir Qazwini 877
Wus'ay-i-Afshar Ariq'ul-Bihar .. 870 (19)
Majma'u dar akhlaq (1840 ?) .. 870
Qisqa-i-Sulhan Mahmud Ghaznawi .. 873 (6)

F

- Fiqh, Shi'ite:**
*Risala dar jawaz-i-ukhd-i-mat-i-
nawajib* (end xi/xvii), by Majlisi .. 827 (2)
Fiqh, Sunnite:
Majma'u-i-Sulhan .. 826

G

- Genealogy, of Sayyids:**
Guhistan-i-nasab (1224/1809), by
Ghulam 'Abdi'l-Qadir b.
Ghulam Muhyi'd-din Nasir .. 774 (1)
Aswasul-i-qawm (ca. beg. xiii/xix),
by Muhammad Akram Khan 774 (2)
An-Na'is (ca. beg. xiii/xix), by
Muhammad Sa'id, Ustad .. 774 (3)
Kashfu'n-nasab (beg. xiii/xix) 774 (4)
Grammar, Arabic:
Makharriqul-juruf wa's-sawt (beg.
v/xi), by Avicenna .. 875 (4)
Manama-i-Mi'as 'Amil (1169/
1766), by Nadim .. 893

- Grammar, Persian:**
Chand qaw'id-i-Farsi .. 795 (3)
Mizan-i-Farsi 895 (1), another .. 895 (4)
Qaw'idnu'l-Fars .. 895 (2)
Bahth-i-mizan-i-af'zi .. 895 (3)
Tahqiqul-qaw'idin (1262/1846), by
Muhammad Muhyi'd-din b.
Muhammad of Karagi, Hayran 894

H

- Hagiology, see Biographies of Saints.**
History, of India:
Iqbal-nama-i-Jahangiri (ca. 1037/
1623), by Muhammad Sharif
Mu'tamid Khan .. 759
Ta'rikh-i-'Ali 'Adil-shah (1077/
1687), by S. Nuru'l-lah b. 'Ali
Muhammad al-Qadiri .. 760
Alamgir-nama (end xi/xvii), by
Muhammad Kazim b. Muham-
mad Amir Munchi .. 762
Jang-nama (beg. xii/xviii) .. 761
Muntakhabul-iubab (beg. xii/
xviii), by Muhammad Hashim
Khwafi .. 763
Nigariyan-i-Zafar (ca. 1231/1816),
by S. Iltisat Husayn Khan b.
'Azizul-lah Khan .. 764
History, of Mongols in Persia:
Ta'rikh-i-Wasaf (ca. 712/1318),
by 'Abdu'l-lah b. Fadli'l-lah
Wasaf .. 767
History, of Muhammad and his time:
Rauhanul-ahbab (beg. x/xvi), by
'Ata'u'l-lah b. Fadli'l-lah Jamali
al-Husayni .. 821
History, of Persia:
Tadhkira-i-Shahkariyya (ca. 1169/
1756), by 'Abdu'l-lah b. Nuri'd-
din shah-Shahkari .. 768

I

- Itinerary:**
Jadwul-i-ab'ad ma bayn .. 917
(beg. xiii/xix) .. 917

L

- Legends, religious, see Religious legends.**
Letters and official documents:
Mukatabat-i-'Allami (end x/xvi),
by Abul-Fadl 'Allami .. 784
Panji-ruga-i-Zuhuri (beg. xi/xvii),
by Nuru'd-din Muhammad
Zuhuri Turakhi .. 786
Insha (beg. xi/xvii), by Amnau'l-
lah Husayni .. 787 (3)
Insha-i-Harkaran (ca. 1040/1631),
by Harkaran .. 787 (2)

<i>Majma'at-i-risā'at</i> (xi/xvii) ..	790 (1)
<i>Inshā-i-Dawlatmand Khān</i> (end xi/xvii), by Jān Muhammad ..	790 (2)
<i>Munsha'at-i-Mād'hūrām</i> (1120/1709), by Mād'hūrām ..	791
<i>Miftāḥ-i-muwassalat</i> (ca. xii/xviii), by 'Abdu'l-Mannān b. Burhān Shikrī ..	795
<i>Inshā</i> (xii/xviii, fragm.) ..	797 (4)
<i>Payām-i-ufuq</i> (end xii/xviii), by 'Urūj ..	793
<i>Makṭūb-i-shikāyat</i> (xiii/xix ?) ..	829 (2)
<i>Dibācha</i> (1258/1842), by 'Abdu'l-'Asl b. 'Abdī'l-Hakīm ..	829 (3)
<i>Inshā-i-maṭlūb</i> , by Muḥṣarak Ḥāshimī ..	792 (1)
<i>Inshā-i-gumbadhī</i> ..	792 (4)
Logic :	
<i>Risāla-i-Kubrā</i> (ca. beg. ix/xv) ..	880

M

Mathematics :

<i>Risāla dar 'ilm-i-hisāb</i> (mid. ix/xv), by 'Alī b. Muḥammad Qāshghī ..	896
<i>Muntakhab-i-Khulāṣa</i> (1092/1681), by Luṭfū'l-lah b. Aḥmad Mi'mār Lāhūrī, Muhandis ..	898
<i>Zubdat-i-hisāb</i> , by Aḥmad b. Muḥammad Maghribī na-Ṣā'imī ..	899
<i>Nuḡdāt-i-hisāb</i> (1235/1819), by Abū 'Alī Muḥammad Irtidā 'Alī Khān Jāfārī ..	902

Medicine :

<i>Baḥrū'l-fawāḥir</i> (933/1527), by Muḥammad b. Yūsuf al-Harawī ..	903
<i>Dastūrū'l-illāj</i> (933/1527), by Sulṭān 'Alī Taḥṭī Khurāsānī ..	904

Music :

<i>Risāla-i-mūsīqī</i> ..	918
---------------------------	-----

O

Occultism (see also Cabbalistic, Divination) :

<i>Risāla dar ta'wīdāt</i> (ca. beg. xii/xviii) ..	910
<i>Diyā'u'l-uyūn</i> (1114/1702), by Muḥammad Ḥādī ṣ-Ṣafawī, or Mīrzā Mahdī Khān, Shāh Mīrzā ..	911
<i>Diw-nūma-i-Sulaymān</i> ..	912 (1)
<i>Tāḥ-nūma-i-mardān</i> ..	912 (2)
<i>Tāḥ-nūma-i-zanān</i> ..	912 (3)

Ornate prose :

<i>Pirdawziyya</i> (mid. xi/xvii), by Tughhrā ..	789 (1)
<i>Tajū'l-maḥā'ib</i> (mid. xi/xvii), by the same ..	789 (2)
<i>Ilāmiyya</i> (mid. xi/xvii), by the same ..	789 (3)
<i>Lama'at</i> (beg. xi/xvii), by the same ..	789 (4, 21)

<i>Tahqīqāt</i> (mid. xi/xvii), by the same ..	789 (5)
<i>Majma'u'l-gharā'ib</i> (mid. xi/xvii), by the same ..	789 (6)
<i>Tajalliyū't-i-khazān</i> (mid. xi/xvii), by the same ..	789 (7)
<i>Ta'dādū'n-nūr</i> (mid. xi/xvii), by the same ..	789 (8)
<i>Sāqī-nāma</i> (Anwārū'l-ma'āḥirig) (mid. xi/xvii), by the same ..	789 (9, 17)
<i>Kanzu'l-marānī</i> (mid. xi/xvii), by the same ..	789 (10)
<i>Dibācha-i-Mi'yārū'l-idrāk</i> (mid. xi/xvii), by the same ..	789 (11)
<i>Parikhāna</i> (mid. xi/xvii), by the same ..	789 (12)
<i>Mi'rājū'l-farāḥat</i> (mid. xi/xvii), by the same ..	789 (13)
<i>Namīna-i-inshā</i> (mid. xi/xvii), by the same ..	789 (14)
<i>Thamara-i-jibhī</i> (mid. xi/xvii), by the same ..	789 (15)
<i>Khamsa qarāriyya</i> (mid. xi/xvii), by the same ..	789 (16)
<i>Wajidiyya</i> (mid. xi/xvii), by the same ..	789 (18)
<i>Julisiyya</i> (1069/1659), by the same ..	789 (19)
<i>Diḡfat-i-ma'nawī</i> (mid. xi/xvii), by the same ..	789 (20)
<i>Shahr-shāh</i> (mid. xi/xvii), by the same ..	789 (22)
<i>Ḥusn-u 'ishq</i> (mid. xi/xvii ?), ascribed to Tughhrā ..	816 (21)
<i>Ḥusn-u 'ishq</i> (end xi/xvii), by 'Alī ..	816 (22)

P

Partition of inheritances :

<i>Tarjuma-i-Far'id-i-Sirāḡiyya</i> ..	828 (2)
<i>Risāla dar riqā'</i> (mid. xi/xvii) ..	827 (1)
<i>Risāla-i-Irtidā'iyya</i> (1228/1811), by Muḥammad Irtidā 'Alī Khān Gopāmwā ..	826 (1)

Persian grammar, see Grammar, Persian.

Pharmacology :

<i>Iktiyārū't-i-Qāsimi</i> (beg. xi/xvii), by Firishta ..	903
<i>Makhsanu'l-adwiyā</i> (1185/1772), by Muḥammad Ḥusayn b. Muḥammad Ḥādī al-'Alawī al-Khurasānī ash-Shirāzī ..	908

Philosophy :

<i>Risāla-i-maḥādī-i-mawjūdāt</i> (ca. end vii/xiii), by Aḥdī Khān ..	876 (11)
<i>Risāla-i-'anṣair-i-arba'</i> ..	873 (2)
<i>Sukhanān-i-Aristūṭālīs dar nafs</i> (ascribed to Aristotle) ..	875 (7)
<i>Tahqīqū'l-makān wa's-samān</i> ..	875 (13)
<i>Tawqīḥū'l-ḥikmat</i> ..	878

Poetics and prosody:

- Maḡma'u'l-ḡanā'i* (1000/1050), by
Nizāmū'd-dīn Ahmad b.
Muḡammad Ṣāliḡ al-Husaynī. . . 788
Dustūrū'n-nāẓm (1140/1728), by S.
Muḡammad b. Muḡammad
Bāqir Mānawī, Wāla . . . 795 (2)
Bayanū'l-jawāhir (ca. mid. xii/xix),
by Naẓārat . . . 794

Poetry:

- Kalīd-i-Sikandar-nāma* . . . 790
Wāṣal-nāma (end vi/xii), by
'Atīr . . . 797
Qasīd-i-Aḡḡr (?) . . . 797
Māḡnuwī-i-Mānuwī (mid. of vii/
xii), by Jafarū'd-dīn Muḡam-
mad al-Balkhī, Rāmī . . . 798
Kullīyyāt-i-Sa'dī (end vii/xiii) . . . 799
Būstān (855/1257), by Sa'dī . . . 799 (3)
Gulistan (855/1258), by Sa'dī . . . 799 (2)
Farhang-i-Hāfīz (?) . . . 838 (5)
Tuḡḡatū'n-naẓā'ib (795/1383), by
Yūṣuf Qadā . . . 801
Yāṣuf-u Zilaykhā [end ix/xv], by
Jāmī . . . 787 (5)
Salāmān-u Aḡḡl (end ix/xv), by
Jāmī . . . 802
Zayl wa Maḡnān (895/1490), by
Makṡabī . . . 810 (7)
Dīwān-i-Āṣṡf (beg. x/xvi) . . . 803
Dīwān-i-Bīdīl (beg. x/xvi) . . . 804
Dīwān-i-Aḡḡl (mid. x/xvi) . . . 805
Ash'ār-i-Thana'ī (end x/xvi) . . . 840 (7)
Farḡad-u Shīrīn (end x/xvi), by
Wahshī . . . 810 (11)
Khusraw-u Shīrīn (end x/xvi),
by 'Uṣṡ . . . 813 (5)
Qasā'id-i-Uṣṡ (end xi/xvi) . . . 813 (20)
Sāḡi-nāma (end x/xvi), by Zuhūrī . . . 816 (2)
Maḡmūl-u Aḡḡz (1024/1515), by
Zulālī . . . 816 (24)
Qadā wa qadar (beg. xi/xvii), by
Sallām Thīrānī . . . 810 (12)
Tu'rīf-i-khar (beg. xi/xvii), by
the same . . . 816 (13)
Tu'rīf-i-Kashmīr (mid. xi/xvii),
by the same . . . 816 (14)
Mathnawī-i-ḡalīm (beg. xi/xvii),
by the same . . . 816 (16)
Hajw-i-ḡamām-i-Shaḡīṣ-i-Aḡḡr
(beg. xi/xvii), by the same . . . 816 (10)
Mādḡ-u ḡhamn-i-asp (beg. xi/
xvii), by the same . . . 816 (17)
Dīwān-i-Qudāi (mid. xi/xvii) . . . 808
Ash'ār-i-Qudāi (beg. xi/xvii) . . . 815 (8)
Mī'rājū'l-khayāl (mid. xi/xvii),
by Tajallī . . . 816 (3)
Mathnawī (mid. xi/xvii), by
Baqwālī Dās, Wāf . . . 812 (4)
Dīwān-i-ḡā'ib (mid. xi/xvii) . . . 807
ḡhazaliyyāt-i-ḡā'ib (mid. xi/xvii) . . . 810 (19)

- Qasā'id-i-Fīrāt* (end xi/xvii) . . . 816 (4)
Ash'ār-i-Qāsim Maḡḡḡādī (beg.
xii/xviii) . . . 816 (9)
ḡhazaliyyāt-i-Tanḡā (beg. xii/
xviii) . . . 816 (10)
Mathnawī dar tazawwuj (xii/
xviii ?) . . . 815
Dīwān-i-Bīdīl (beg. xii/xviii) . . . 809
Tuḡḡatū'l-makr (1178/1785), by
ḡhauthī . . . 811
Mīḡḡḡū'd-dḡḡ'iq (commentary
on the *Divān* of Nāḡir 'Alī, 1183/
1778), by Jahāḡir b. ḡḡḡām
Rasūl al-Husaynī, Fawrī . . . 808
Ash'ār-i-Maḡḡar-'Alī (beg. xii/
xix) . . . 812
Dīwān-i-Wāḡ (mid. xii/xix) . . . 813
Dīwān-i-Aḡḡm (mid. xii/xix) . . . 814
Prayers, different: 823, 830, 836, 808
Mīḡḡḡū's-salā (1061/1651) . . . 828
ḡalās-i-muḡḡḡa wa dīwān-i-muḡḡa
'zn (1091/1680), by Muḡḡḡū'd-
dīn Muḡammad ḡarīf Lāḡḡrī . . . 805
Zubḡatū'd-dā'wat . . . 834
Du'ā-i-Suryānī . . . 838 (2)
Du'ā-i-muḡḡḡ, ——— bed to Uways
ḡarānī . . . 838 (3)
Risāla-i-rīd'iyā (ca. mid. xii/xvii) . . . 829
Du'ā-i-dāḡ'ī-dushman . . . 841
Prayers, Shī'ite . . . 827 (D), 834, 836,
838 (4), 839-853, 805
Sharḡ-i-du'ā-i-Nādī 'Alīyyān . . . 840 (3)
Prosody, — Poetics.

R

- Recitation of the Coran, rules of,
see Tajwīd.
Religious legends, Shī'ite:
ḡawḡatū'l-Husayniyya (beg. xii/
xix), by Muḡammad Husayn
ash-Sharīf Kirmānī . . . 824
Religious legends, Sunnī:
Tawallud-nāma . . . 837 (2)
Mī'rāj-nāma . . . 837 (1)
Wafāt-nāma . . . 792 (3)
ḡirḡu-i-Rasūl . . . 873 (5)
ḡirḡu-i-Madā . . . 873 (4)

S

Satire:

- Waḡḡ'ī-i-Haydarābād* (ca. 1097/
1686), by Nī'mat Khān 'Alī . . . 778, 816 (28)
Qasīd-i-hajw-i-kāḡḡud'ī-i-
Kāḡḡūr Khān (beg. xii/xviii ?),
by the same (?) . . . 778
Scrap books: . . . 920
Scraps: anecdotes and tales: 776,
780, 781, 840 (5), 850 (4)
— epistolographic: . . . 816, 861
— general: . . . 873

Scraps : magic :	830, 833 (3), 834, 836, 840 (8-10), 845, 847, 848, 849, 850, 852, 858, 859, 868
— medical :	804
— philosophical :	875 (2), 876 (7, 8)
— poetical (Persian) :	705, 787, 809, 812, 814, 818, 808, 873, 875 (8)
— poetical (Arabic) :	842 (4), 849 (15)
— religious :	830, 832, 834, 842, 843-849, 864
— stylistic :	757, 760, 784, 789, 791, 800, 803, 813
— Sufic :	771, 772, 873 (9, 12, 13), 876 (17), 923 (2)
— tradition :	923 (2)
Shi'ite religious legends, see Religious legends, Shi'ite.	
Stylistic, see Letters.	
Sufism :	
<i>Risālatu'l-fayr</i> (end v/xi), by Ahmad (7) Ghazālī	875 (10)
<i>Gulshan-i-rūz</i> (ca. 720/1320), by Mahmūd Shabīstarī	833 (4), 851, 870 (18)
<i>Sharā'f-i-khahvat</i> (beg. vii/xiv)	870 (14)
<i>Maknūbat-i-Ahmad Munyārī</i> (II) (760/1368)	852
<i>Khusūnu'l-Jalāl</i> (ca. 785/1384), by Abū'l-Faḍl b. Diyā 'Abbasī	850
<i>Maqaddu'l-īshq</i> (end ix/xv), by S. Ashraf b. Ḥamīd al-Husaynī al-Bulchārī	858
<i>Awrad-i-Yūsuf</i> (ca. end ix/xv), by Najmūd-dīn Yūsuf b. Ruknū'd-dīn Muḥammad Gardīz	859
<i>Jawāhir-i-khamsa</i> (900/1549), by Muḥammad b. Khayrī'd-dīn b. Latīf Gujrātī	860
<i>Risāla-i-Hagg-numā</i> (1056/1646), by Darā Shikūh	861
<i>Awrad-i-Qādirī</i> (beg. xi/xvii), by Faṭḥ-Muḥammad b. 'Aynī'l-'urafā' Sarhindī	863
<i>Fusūḥi'l-awrad</i> (1057/1647), by the same as the preceding	862
<i>Khulāṣatu'l-awrad</i> (end xi/xvii), by Shihābū'd-dīn b. Faṭḥ-Muḥammad	864
<i>Abjad-i-īshq</i> , by Muḥammad al-Lāḥūrī ad-Dihlawī	870
<i>Awradu'l-awrad</i> (beg. xii/xviii)	866
<i>Masra'u'l-karānāt</i> (beg. xii/xviii), by Muḥammad Fāḍil b. Muḥammad 'Arīf Safīdīnī Dihlawī	867
<i>Zādū'l-tahidīn</i> (beg. xii/xviii), by Muḥammad Makhdūm b. 'Abdīn-Nabī al-Qādirī al-Bijāpūrī	872 (1)
<i>Ghāyatu'l-īshq</i> (1123/1711), by the same	872 (2)

<i>Risāla-i-istighnā</i> (beg. xii/xviii), by the same	872 (4)
<i>Risāla-i-īshq-i-Allāh</i> (beg. xii/xviii), by the same	872 (5)
<i>Qabū'l-baṣī</i> (1122/1711), by the same	872 (6)
<i>Fayd-i-lā rayb</i> (ca. 1140/1736), by Ghulāmū'l-Haqq	808
<i>Maknūnū'l-a'rās</i> (1156/1743), by Muḥammad Najīb Qādirī Ajmīrī	808
<i>Mubāyad shīnīd</i> (1159/1746), by Muḥammad 'All Rif'at b. 'Atiqī'l-lah Khān Husayn al-Wāṣi	873 (15)
<i>Mawṣi'at-i-anfīs</i> , by Ishāq Mubārak b. 'Umar	873 (1, 3)
<i>Darwāsh-nūmā</i>	873 (7)
<i>Adab-i-mubānī</i>	876 (13)
<i>Itisāla-i-mirāj</i>	870 (10)

T

Tafseir :	
<i>Tafseir-i-juz-i-nigum-i-Qur'ān</i>	817
Tajwīd :	
<i>Risāla dar tajwīd</i>	870
Tales :	
<i>'Iyār-i-dānīsh</i> (beg. xi/xvii), by Abū'l-Faḍl b. Muḥarrak 'Allamī	777
<i>Bahār-i-dānīsh</i> (1001/1681), by 'Inṣiyatū'l-lah Karbā	780
<i>Muntakhab-i-Bahār-i-dānīsh</i> (1171/1767), by Dīpak Ray	781
<i>Qut-i-Bahārī</i> (1134/1722), by 'Izzatū'l-lah Bangālī	770
<i>Muntakhab-i-Shakariyāt</i> (end xii/xviii), by Qasrūd-dīn Minnat Qasr-i-Saman-rukh wa Adhar-Nāh	782
Theology, Christian, see Christian Theology.	
Theology, Shi'ite :	
<i>Fayr miḥnā-i-īshq-i-dhāt wa sifāt-i-shā</i> (end xi/xvii), by Majlīsī	827 (3)
<i>Risāla-i-baṣī</i> (end xi/xvii), by the same	827 (4)
<i>Risāla-i-fayr wa infwāq</i> (end xi/xvii), by the same	827 (5)
<i>Miqbāṣu'l-ma'ābīh</i> (end xi/xvii), by the same	836
<i>Isnād-i-du'ā-i-mu'azzam</i> (xii/xviii ?), by Miqdād Taqī	838 (1)
<i>Risāla dar sabab-i-maraḍ-hā</i>	827 (7)
<i>Risāla-i-Muḥammad Husayn Kirmānī</i> (ca. 1240/1825)	831
<i>Risāla-i-dah mas'ala</i> (ca. 1240/1824), by Muḥammad Husayn b. Muḥammad Kāẓim al-Khurāsānī	833 (1)
<i>Risāla dar 'aqā'id-i-SM'iyya</i>	832
Theology, Sunnite :	
<i>Risāla-i-Arisha-hā</i>	830
<i>Mas'ū'at-i-arba'in</i> (mid. xiii/xix), by Abū Muḥammad Jālesārī	872 (8)

- Bāb-i-awwāl dar bayān-i-islām wa imān wa wuḍūʿ*, etc. 923 (1)
- Theosophy :**
- Kashf baʿd al-astār* (ca. middle vii/xiii), by Naṣīru'd-dīn Ṭūsī 878 (10)
- Jawāhidn-nāma* (*Risāla-i-aghās anjām*) (beg. viii/xiv), by Afdal Kāshī .. 871 (2), 876 (8)
- Risāla dar bayān-i-wuḍūʿ* (mid. vii/xiii ?), ascribed to Farīdu'd-dīn Ganj-i-Shakar 873 (8)
- Jawāhir-i-ʿasār* (fragm., beg. ix/xv), by Kamālū'd-dīn Ḥusayn b. Ḥasan Khwārizmī 871 (4)
- Abjad-i-ʾishq*, by Muḥammad al-Lāhūṭi ad-Dihlawī .. 870
- Yanbūʿuʾl-hayāt* (ascr. to Hermes Trismegistus) .. 871 (3)
- Khaṣṣatn-i-tawḥīd*, by Yaʿqūb b. Mūsā al-Mutabbib Farrukhī Mīrāz Bakhtiyārī .. 876 (9)

Tradition, Sunniti :

- Tarjuma-i-ahkām ḥadīth* .. 822
- Maʿārijūʾn-nubuwat* (end ix/xv), by Muʾīn Miskīn al-Fārāhī .. 810
- Aḥsāʾuʾl-ʾamurʾal-ʾi-sharʿiyya* (*Mishkāt*) (ca. 1045/1636), by ʿAbduʾl-Ḥaqq-Dihlawī .. 820
- Dastūr-i-faʾiduʾn-nūr* (ca. mid. xi/xvii), by the same .. 823 (3)

V**Veterinary art :**

- Faras-nāma* (810/1408), by ʿAbduʾl-lah b. Šafī .. 808

Z**Zoology, = Veterinary art.****Works in languages other than Persian :****Arabic (in alphabetical order) :**

- Aḥkām al-ʾiḥyāʾ* (beg. iii/ix), by ʿAbduʾl-Muallī b. ʿAbdīl-lah b. Nāʾima al-Ḥimṣī .. 876 (1)
- Bakrūʾn-nasab* (?), by Jalālū'd-dīn as-Sayyidī (?) 774 (6)
- Controversy, two notes, in Arabic 876 (2)
- Faḡarīl muntakhaba min tafsiṛ Šadrū'd-dīn Šhīrāzī* (ca. 1050/1640), by Šadrū'd-dīn Šhīrāzī 876 (4)
- Jawāmiʿuʾl-ḥikam* (end iv/x), by Abū'l-Faḥḥ al-Buṣṭī 876 (15)
- Nagāʾih*, ascribed to Hermes Trismegistus .. 876 (10)
- Ar-risālat fiʾl-ʾilm* .. 876 (1)
- Ar-risālat fi ʾiḥḥūʾl-ʾaql* (ca. middle vii/xiii), ascribed to Naṣīru'd-dīn Ṭūsī .. 876 (5)
- Risālat fi ʾiḥḥūʾl-ʾn-nafs* (ca. middle vii/xiii), by Naṣīru'd-dīn Ṭūsī .. 876 (12)
- Ar-risālat fiʾl-maʿād* (ascribed to Avicenna) .. 870 (2)
- Risālat fiʾn-nafs* (ascr. to Aristotle) .. 876 (6)

- Ar-risālatuʾn-naẓariyya* (ca. beg. v/xi), ascribed to Avicenna 870 (8)
- Ar-risālat fiʾl-ʾurūq* (ca. beg. vii/xiii), by Najmū'd-dīn Aḥmad b. ʿUmar al-Kubrā al-Khīwāzī 876 (2)
- Tafsiṛ maʿānī risālat Ḥayy b. Yaqṣān* .. 876 (3)
- Tafsiṛ Šīrāzī-l-ikhlāṣ wa Šīrāzī-l-falag wa Šīrāzī-n-nās* (beg. v/xi), by Avicenna .. 876 (6)
- Tajridūʾl-vaḡḡid* (Ar., mid. vii/xiii), by Naṣīru'd-dīn Ṭūsī 871 (1)
- Bengali, notes in— 873 (10)
- Hindustani (Urdu) :**
- Iḥkām al-ḥayāt* (beg. xii/xviii), by Muḥammad Maḥdūm b. ʿAbdīl-Nabī al-Qādirī al-Bijāpūrī .. 872 (3)
- Nisākh wa manāḥikh* [ca. b. xiii/xix], by Saḥāwāt ʿAlī Fārūqī Muḥammadī .. 872 (9)
- Riyāzuʾl-ʾarāḍ* (1279/1863), by ʿAlī Dāmin, Shāwq .. 786 (1)
- Ṣaḥīḥūʾn-nasab* (beg. xiii/xix), by Muḥammad ʿAzīzū'd-dīn Madīrī .. 774 (6)
- Scraps, poetical: .. 873 (12, 14)

INDEX IV.

Names of Copyists.

A	
'Abdu'l-'Aziz (1111/1700)	.. 865
'Abdu'l-Barr (Abu'l-Hasan)	.. 831
Ishahani (1262/1846)	.. 773
'Abdu'l-Hakim (1077/1667)	.. 871
'Abdu'l-lah b. Hasan 'Ali (1188/1774)	.. 786
Ahmad b. 'Abdu'l-'Aziz (1290/1873)	.. 780 (1-11)
'Ali Muhammad b. Khudabanda (1157/1744)	.. 758
Asadu'l-lah Asaf ash-Shahdari (1317/1899)	.. 758

B	
Bah'u'd-din of 'Alinpur (1224/1900)	.. 904

C	
S. Chand b. Hashim Jiw of Hagh (1134/1722)	.. 837

D	
S. Danish b. Dard b. Chand Husayn of Ganganagar (ca. 1791)	799
Dipak Ray (1171/1757) (aut.)	.. 781

F	
Fa'ihu'd-din (1236/1630)	.. 928
Fa'ihu'd-din b. Qamar'd-din (1241/1820)	.. 902
Fida Husayn b. Aq Mirza (1219/1804)	.. 760

G	
Ghulam Muhyi'd-din Imdad (1223/1808)	.. 890

H	
S. Hasan 'Ali (1227/1812)	.. 759

I	
Imtiyaz 'Ali Khan (beg. xiv/xx)	.. 793
'Izzatu'l-lah Husayn Anwarpur (1180/1767)	.. 810

J	
Jauhar b. Muhammad 'Aydeh b. Muhammad Sibghati'l-lah (1223/1808)	.. 765
S. Jivan (1091/1680)	.. 821

K	
Karimu'l-lah b. Muhibbi'l-lah Khan of Sera (1216/1801)	.. 791
Khalifa Salma (1112/1700)	.. 771

L	
Liyaqat Husayn (1261/1845)	.. 812

M	
Manjur b. Mir Muzaffar an-Nazari (1031/1622)	.. 875
Muhammad 'Ali (end xii/xviii)	.. 816
— Amin (1155/1743)	.. 800
— Baksh (1201/1846)	.. 812
— (1263/1847)	.. 855
— Bazar (1262/1846)	.. 803
— Gauhar b. Muhammad Husayn Talqani (1055/1654)	.. 834
— Husayn (end xii/xviii)	.. 816
— b. Muhammad Kasim al Khurshani (1240/1824)	.. 833
— Kasim b. Muhammad Ma'min Kakuli (1300/1883)	.. 776
— Nizam'u'd-din (1266/1858)	.. 872
— Shah Nawaz, or Muhammad Panah (1144/1731)	.. 777
— Shakir (1132/1720)	.. 801
S. — Sibghatu'l-lah b. Muhammad (beg. xii/xviii)	.. 864
S. — Yar (1135/1723)	.. 912
Muhyi'd-din (1238/1817)	.. 778
S. Murtaza b. S. Taj (1108/1692)	.. 862

N	
Nabibaksh (1250/1843)	.. 797
Nur Muhammad Khan b. Muhammad Sa'id Khan (1289/1872)	795 (3)

P	
Pir-Quli 'b. Subhan-Quli Tughlaq (1029/1620)	.. 921

R	
Raunaq-'Ali (1246/1831)	.. 757

S	
Sibhand (1236/1820)	.. 896

INDEX V.

Places of copying.

A			Haydarābād (1245/1831) ..	757
Ahmedābād (1091/1680) ..	831		Haydarābād, in Sind (1186/1774) ..	871
Aurangābād (1112/1700) ..	771			
B			L	
Bārānpūr (mid. xlii/xix) ..	794		Lucknow (1219/1804) ..	769
Bihār (near Cawnpore) [1216/1801] 791				
C			M	
			Mangrūr (?) (1241/1826) ..	902
G			N	
Calcutta (1846) ..	879		Nellore (near Madras) (1269/1841) ..	826
			—(1280/1863) ..	872
G			P	
Gulbarga (1227/1812) ..	759		Peshawar (1144/1731) ..	777
H			S	
Haydarābād, in the Deccan (1223/1808) ..	755, 890		Sāwandr (near Bangalore) (1155/1742) ..	885
—(1223/1617) ..	778		Sikandarābād (1285/1872) ..	792

INDEX VI.

Dates of copying.

(a) Dated MSS.

A.H. 1008/1600 790	1157/1744 789 (1-11)	1243/1828 870
1020/1620 821	1170/1757 809	1246/1831 787, 824
1031/1622 876	1171/1757 781	1253/1837 802, 827
1035/1654 834	1178/1788 811	1250/1840 809
1077/1697 773	1180/1787 810	1251-8/1835-42 774
1083/1673 884	1186/1774 871	1259/1843 797, 826
1091/1680 821	1194/1780 843	1261/1845 812
1105/1693 882	1206/1702 793	1262/1846 805, 831
1111/1700 868	1210/1801 781	1263/1847 855, 804
1112/1700 771	1219/1804 789	1269/1853 872
1128/1718 ■	1223/1809 765, 880, 890	1273/1850 919
1129/1717 ■	1224/1809 904	1280/1872 795
1132/1720 801	1226/1810 783	1290/1873 785, 800
1134/1722 887	1227/1812 789	1300/1883 776
1135/1723 912	1230/1815 789 (11-22)	1317/1899 758
1140/1728 818	1233/1817 778	
1144/1731 777	1235/1820 828, 903	A.D. 1791 792
1148/1735 780	1236/1820 806	1816 779
1155/1742 885	1240/1824 833	1835 ■
1156/1743 700, 835, ■	1241/1826 802	1846 879

(b) Undated MSS.

End IX/XVc. or beg. X/XVIc. 883.
 Beg. XI/XVIIc. 851.
 Mid. XI/XVIIc. 819, 856.
 Beg. XII/XVIIIc. 830, 838, 860, 864.
 Mid. XII/XVIIIc. 798, 830, 839, 840, 841, 859, 863, 866, 867, 868, 874, 877, 881, 892, 890, 888, 889, 893, 910.
 End XII/XVIIIc. 762, 767, 788, 807, 816, 822, 823, 825, 842, 844, 845, 846, 847, 861, 876, 889, 892, 907, 911, 920, 922.
 End XII/XVIIIc. or beg. XIII/XIXc. ■■■ 905.
 Beg. XIII/XIXc. 780, 781, 788, 770, 782, 784, 798, 800, 803, 815, 843, 849, 860, 861, 862, 853, 857, 869, 900, 906, 908, 909 913, 914, 915, 918, 918.
 Mid. XIII/XIXc. 764 785, 787, 794, 804, 808, 813, 814, 817, 832, 873, 878, 896, 897, 901, 917.
 End XIII/XIXc. 772, 776, 829.
 Beg. XIV/XXc. 768, 766.

INDEX VII.

Correspondence between library marks and numbers in this Catalogue.

I 101 903	248 901	36 806	804 910
III 185 758	249 779	38 766	824 884
185 762	250 784	39 923	854a 830
188 831	251 803	40 878, 897, 917	858 889
190 804	252 817		863 848
192 787	253 895	42 799	880 865
193 777	254 915	43 884	906 892
194 805	255 837	44 907	968a 790
195 918	256 880	45 789	982 883
197 804	258 833	46 913	984 862
201 812	257 832	47 786	1003 828
201a 797	258 907	48 828	1039a 863
202 855	259 858	49 780	1170 858
203 816	270 824	50 890	1172 876
204 877	272 909	51 783	1195 887
205 808	275 900	52 783	1207 859
206 775	276 773	53 758	1210 920
207 770	Ar 3 924	54 913	1213b 818
208 835	A.J. 2 767	55 829	1227 853
211 873	5 774	56 919	1240 841
212 810	7 785	57 771, 825.	1244 836
213 794	7a 790	Ar. 6 801	1248 862
214 792	8 872	129 886	D 198 921
215 808	9 809	228 876	E 14 922
215 802	11 778	336 834	G 36 907
217 811	12 764	371 863	M 133a 843
218 801	13 805	400 859	183b 846
221 857	14 765	423 860	183c 847
222 916	15 814	431 874	183d 844
223 904	17 814	469 911	183e 845
224 800	20 868	470 914	
225 793	21 867	483 864	
226 772	22 836	485 913	R 40 849
228 761	24 798	599 811	44a 861
229 870	25 768	613 886	51 822
230 781	28 795	646 856	55 823
234 815	30 820	670 840	58 860
235 791	31 821	675 881, 888	59 842
237 770	32 819	706 851	
238 827	33 759	712 871	U 15 768
242 905	34 859	781 912	16 767
243 879	35 780	741 888	17 769.

INDEX VIII.

Autograph copies, illuminated and calligraphically written MSS.

- (1) *Autograph* : ■ (dated 1171/1767).
- (2) *MSS. containing illustrations* : 900 (bad), 908 (bad).
- (3) *Vignettes* (laup or 'inwān) mediocre : 773, 816 ; bad : 810, 822, 851.
- (4) *Calligraphically written copy* : 810.

APPENDIX I.

List showing the number of folios of every item described in the "Concise descriptive catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal," Calcutta, 1924.

1 474, 564	47 486	92 239, 176, 600	141 205
2 690	48 340		142 170
3 670, 516	49 380	98 238	143 107
4 121	50 472	94 279	144 385
5 304	51 652	■ 247	145 133
6 281	52 167	96 304	146 87
7 145	53 363	97 180	147 103
■ 219	54 327	98 267	148 158
9 738	55 538	■ 126	149 410
10 513, 453	56 111	100 227	150 249-251
11 307	57 302	101 215	151 593
12 410	58 181	102 203	152 805
13 379	59 145	103 28	153 ■
14 72v-422	60 454	104 58	154 121
15 322	61 554	105 269	155 280
16 263	62 186	106 ■	■ 206
17 402	63 333	107 32	157 87
■ 440	64 147	108 411	158 87
19 ■	65 725	109 237	159 55
20 186	66 1v-32	110 330	160 641
21 214, 241, 222	67 37	111 172	161 262
	68 258	112 208	162 319
22 174	69 234	113 158	163 246
23 180	70 197, 110, 70, 70, 172	114 216	164 203
24 426		115 637	165 225
25 338		116 580	166 184
26 227	71 1864 pp.	117 108	167 2
27 339	72 529	118 645	168 414
28 351	73 466	119 413	169 432
29 ■	74 434	120 645	170 386
30 24	75 690	121 193	171 246, 299
31 86	76 375	122 857	172 307
32 244	77 257	123 418	173 821, 116
33 372	78 261, 258	124 ■	174 228
34 452	79 411	■ 525	175 63
35 300	80 1v-71v, 72v-459v (marp.)	126 338	176 199
36 620		127 219	177 280, 285, 214
37 261		128 362	
38 498	81 401	129 236	178 300
■ 96	82 415	130 480	179 203
40 504	83 498	131 508	180 107
41 472	84 273	132 418	181 370, 380, 319, 392
42 309	85 148	133 491	
43 246	86 453	134 492	182 373
44 83	87 67	135 578	183 310
■ 452, 448, ■	88 76	136 703	184 127
	89 515, 255	137 326	185 125
46 Not foliated, brittle	90 354	138 125	186 74
	91 508, 401, 127	139 126	187 100
		140 756	188 45

189	259	251	5	314	8	374	77-94
190	346	252	250	315	78	375	61v-68v
191	518	253	220	316	114-117	376	135v-
192	326	254	303	317	207		154v
193	381	255	387	318	1v-173v	377	37v-68
194	297	256	10v-19	319	0-30v	378	435
195	288	257	1-17v	320	101	379	223
196	630	258	308	321	410	380	1v-43v
197	40	259	182	322	112	381	242
198	83	260	520	323	246	382	140
199	65	261	927	324	181	383	145-205v
200	158	262	180	325	183	384	63
201	188	263	1-13v	326	108	385	1-45v
202	44	264	574	327	244	386	51
203	44	265	522	328	172	387	150
204	10	266	74	329	377	388	104
205	77	267	23v-53v	330	54	389	148
206	130	268	85	331	1v-166v	390	23v-59,
207	199	269	106	332	55		110v-189
208	27	270	77	333	25	391	1-48
209	502	271	1v-87v	334	156	392	130
210	92, 310, 54	272	93	335	120	393	1v-83v
		273	302	336	164	394	16
211	290	274	230	337	28	395	245
212	245	275	70	338	287	396	157
213	585	276	360	339	1v-80	397	28v-38
214	574	277	187	340	110	398	40v-59v
215	270	278	13-387	341	21	399	55
216	145	279	91	342	75	400	130
217	308	280	144	343	205	401	110v-
218	186	281	122	344	213		181v
219	184	282	373	345	143	402	51
220	397	283	657	346	1-142v	403	107, 288,
221	500v-520	284	808	347	64		205
222	60	285	42	348	148-168v	404	228
223	189	286	153	349	215	405	74
224	524v-585v	287	20	350	1v-143	406	136
225	1v-101	288	251	351	55	407	70v-139v
226	51-122	289	235	352	1v-85v	408	50v-62
227	1-131	290	285	353	109	409	29
228	1v-56v	291	24	354	84	410	47-58v
229	145-241v	292	432	355	156	411	1v-34
230	505	293	192	356	8v-119v	412	48
231	144	294	52	357	1v-20v	413	70
232	443	295	90	358	1v-59	414	35v-63v
233	480v-490v	296	280	359	00-77	415	48
234	147	297	152	360	15	416	12v-15,
235	229	298	301	361	209-271,		185-186v
236		299	159		324-333v,	417	139-158v
237	128	300	179		341v-343	418	1-2, 9-23,
238	120	301	228	362	109		59-107
239	368	302	170	363	88v-130	419	1-43,
240	266	303	230	364	82		75v-131
241	145	304	144	365	1v-86	420	18v-45
242	145	305	415	366	122v-	421	638
243	350	306	214		260v	422	880
244	71	307	109	367	44v-85	423	248
245	106	308	183	368	96v-190	424	96
246	90	309	225	369	18	425	55
247	166	310	145	370	1v-59v	426	39v-64
248	330	311	83	371	94v-122v	427	86
249	398	312	32	372	187v-186v	428	90
250	331	313	185	373	1v-81	429	270

430	120	492	317	553	■	615	141
431	55	493	405	554	4-22v	616	63
432	62	494	446	555	344	617	1v-37
433	64	495	345	556	41	618	1v-54
434	27v-20	496	143	557	52	619	98
435	307	497	94	558	183	620	102
436	111	498	46	559	332	621	1v-90v
437	507	499	123	560	58	622	107
438	583	500	405	561	48-155	623	17-77v
439	1v-322v	501	230	562	113	624	88
440	275	502	157	563	101	625	323
441	274	503	144	564	118	626	187
442	357	504	101	565	120	627	1v-120v
443	360	505	260	566	42	628	101
444	121	506	202	567	122	629	27
445	220	507	220	568	188	630	123v-150
446	91v-122	508	317, 157	569	253	631	29
447	323v- 373v	509	105	570	49	632	1v-9
		510	192	571	818v-359	633	118v- 141v
448	103	511	483	572	181	634	62v-84
449	179	512	109	573	160	635	33
450	292	513	176, 155, 243	574	157	636	00
451	303			575	95	637	69
452	258	514	327	576	144	638	74
453	287	515	267	577	308	639	36
454	249	516	167	578	9v-18v	640	123v- 182v
455	107	517	120	579	74v-84v	641	1v-73
456	243	518	519	580	24v-30v	642	1v-35
457	260	519	241	581	1v-8v	643	99
458	263	520	260	582	91	644	208
459	197	521	186	583	303	645	115
460	507	522	120	584	250	646	1v-111v
461	100	523	104	585	277	647	70
462	98	524	355	586	161	648	202, 214
463	306-316	525	229	587	204	649	130
464	280v-288	526	179	588	149	650	160
465	224	527	67v-104	589	155	651	107
466	228	528	42v-68v	590	181	652	166
467	231	529	147	591	1v-4v	653	78
468	70	530	132	592	71v-101v	654	32
469	9v-176	531	64v-111	593	69	655	53
470	137	532	117	594	33	656	43
471	254	533	144	595	62	657	80
472	99	534	90	596	184	658	1v-56
473	187	535	1v-64	597	68v-114	659	54
474	319	536	128	598	29v-33v	660	57v-95v
475	187	537	1v-97	599	70	661	56
476	42	538	98-119	600	69	662	1v-40
477	504	539	1-117	601	224	663	545
478	360	540	144	602	221	664	98
479	152	541	233	603	45	665	72v-108
480	102	542	231	604	1v-33v	666	48
481	37	543	30v-39v	605	60v-97	667	45v-52
482	239	544	210-213v	606	92	668	40
483	80	545	40	607	339	669	1v-104
484	71	546	11	608	325	670	132
485	353	547	■	609	261	671	92
486	31	548	34v-44	610	34v-50	672	121v-151
487	256	549	■	611	407	673	89
488	237	550	109	612	433, 240, 265, 81	674	272
489	101	551	23-24	613	450	675	30
490	293	552	1v-4v	614	284		
491	428		(marg.)				

070	267-278v	738	218	798	196	858	4
077	87	739	1v-15v	799	1v-80v	859	64-101v
078	04	740	41v-42v	800	20	860	350v-
079	06	741	181	801	243		376v
080	80	742	144	802	1v-279v	861	385
081	111	743	142	803	77	862	180
082	59v-127	744	122v-125	804	537	863	122-144
083	260	745	231v-	805	69-72	864	04
084	74-77		320v	806	49	865	85v-100
085	04	746	54v-05	807	113-140v	866	72
086	105-164v	747	163	808	119v-	867	154
087	152-175v	748	314		126v	868	84v-76v
088	1v-14	749	389	809	201	869	59-182
089	119	750	121v-	810	22	870	63
090	240		180v	811	120-185v	871	63
091	136	751	08	812	160	872	87
092	324	752	288v-202	813	28	873	47
093	31	753	00	814	113-121v	874	10
094	281v-280	754	142	815	1v-20,	875	02
095	74	755	30		33-37v	876	270v-331
096	140	756	123	816	77v-107	877	372
097	1v-58	757	30	817	1v-102v	878	31
098	100	758	34	818	538	879	110
099	00	759	57	819	54	880	216
700	271v-	760	100	820	340	881	10
	278v	761	230-237	821	155-169	882	120
701	47	762	1v-55v	822	234	883	1v-47
702	1v-73v	763	191v-	823	110	884	223
703	208		280v	824	108	885	140
704	47-49v	764	118	825	124	886	07
705	133	765	60	826	328	887	200
706	288	766	1-77	827	390v-400	888	730
707		767	33v-71v	828	67v-77v	889	207
708	152	768	1-118v	829	333	890	04
709	330	769	160	830	188	891	148
710	167	770	116	831	269	892	15v-32
711	218	771	222	832	1v-22v	893	1v-57v
712	163	772	8v-120	833	153	894	80v-85
713	217-246	773	159-184v	834	1-40, 50-	895	42-50v
714	91-95v	774	79		08v	896	285
715	178	775	124v-103	835	60	897	19
716	385	776	66	836	1-123	898	1v-85v
717	218	777	88v-01	837	470	899	176
718	33v-35	778	1-3v	838	179	900	236
719	458	779	160	839	207	901	40-57
720	219	780	185	840	174	902	8v-20v
721	159	781	313	841	37	903	42v-59v
722	13	782	141v-153	842	201	904	21
723	98-101	783	530	843	392	905	107
724	7v-22v	784	683	844	260	906	107
725	206	785	106	845	111	907	126v-131
726	128	786	149	846	92	908	1-10
727	264-266v	787	124	847	117	909	50-83v
728	237-238v	788	170	848	77	910	60
729	224	789	91	849	1v-68v	911	106
730	118	790	71	850	260	912	146
731	161	791	391	851	11	913	103-110v
732	4v-50	792	100v-121	852	12v-46v	914	20
733	1v-120	793	134	853	114	915	17-35
734	236	794	117	854	234	916	79
735	129	795	64	855	141	917	67
736	181	796	47	856	11	918	69
737	388	797	225	857	9	919	22

920	8v-17	976	76	1037	192	1088	469
921	621	977	21v-278	1038	278	1089	517
922	12	978	8	1039	146	1100	600
923	412	979	163	1040	307	1101	47v-80v
924	478	980	147	1041	284	1102	259
925	1-214,	981	28	1042	70	1103	280
	265-349	982	1v-17v	1043	9v-24v	1104	124
926	11-389	983	120	1044	46v-51	1105	1v-46v
927	■	984	45	1045	81v-98v	1106	111
928	189v-264	985	116	1046	1v-70v	1107	641
929	1-118v	986	26	1047	48	1108	250
930	107v-129	987	21v-55v	1048	79	1109	144
931	1-15	988	1v-44v	1049	77-84v	1110	168
932	103v-	989	110	1050	40	1111	71
	211v	990	87	1051	1v-106v,	1112	135
933	1-20v	991	126		163-201	1113	365
934	370	992	191	1062	118	1114	233
935	273	993	206	1063	88	1116	54
936	98	994	244	1064	54	1116	180
937	1v-43,	995	1v-44	1065	88	1117	17-87v
	132-135,	996	64	1066	44	1118	141
	177-180	997	307, 343,	1067	23	1119	150
938	1v-44v,		390	1068	353	1120	75
	60-70	998	600	1069	381	1121	384
939	150	999	756	1070	14	1122	207
940	103	1000	203	1071	11v-27	1123	207
941	35-50,	1001	484	1072	182	1124	187v-190
	74v-94	1002	510	1073	281	1125	451
942	26	1003	120	1074	89	1126	63
943	108	1004	20	1075	227	1127	62
944	99	1005	32v-40v	1076	412	1128	— (lost)
945	269	1006	22	1077	229	1129	227
946	00	1007	456, 464	1078	112	1130	544
947	187	1008	160v-	1079	200	1131	141
948	25		170v	1079	80	1132	59-60
949	1-37	1009	1v-80	1071	632	1133	333
950	181	1010	117	1072	132	1134	270
951	109	1011	131	1073	114	1135	4v-93v
952	1-63v	1012	166	1074	83	1136	67
953	77v-102v	1013	1-15v	1075	91	1137	168v-176
954	259	1014	69-75	1076	44v-102	1138	17
955	400	1015	57-89v	1077	50	1139	73
956	410	1016	1v-3v	1078	80	1140	56
957	1v-282v	1017	329	1079	407	1141	190v-
958	582	1018	184	1080	1v-21v		207v
959	507	1019	107-149	1081	83	1142	116
960	603	1020	46v-72v	1082	7v-24	1143	129v,
961	210, 184,	1021	39	1083	17		176v-
	198, 202	1022	63	1084	306		170v
962	463, 428	1023	320	1085	38	1144	36
963	416	1024	134	1086	1v-12v	1145	48v-86
964	410	1025	28v-35v	1087	42v-82	1146	58
965	468	1026	168	1088	65	1147	180
966	431	1027	141	1089	490, 415	1148	6
967	285v-430	1028	149	1090	1v-33v,	1149	249
968	498	1029	190		51v-63v	1150	357
969	284	1030	199	1091	140	1151	230
970	38	1031	229	1092	98v-115v	1152	384
971	1v-101	1032	291	1093	12	1153	1v-8v
972	36v-79v	1033	232	1094	103-138v	1154	20
973	55	1034	339	1095	1v-22	1155	1v-10v
974	1-29v	1035	241	1096	296	1156	11
975	29	1036	1v-189v	1097	59	1157	1v-12v

1158 360	1210 1v-167v	1277 1v-9v	1331 160v-
1159 184	1220 175	1278 74	172v
1160 394	1221 110v-	1279 75	1332 118
1161 522	120v,	1280 1v-44v	1333 63
1162 485	130v-	72	1334 100v-114
1163 195	132,	1282 75v-110v	1335 19v-31
1164 418	137v-143	1283 117	1336 10-20v
1165 167	1222 266	1284 123	1337 1v-7
1166 1v-165	1223 1v-11v	1285 41	1338 1v-8v
1167 143	1224 34v-41v,	1286 22	1339 67v-183v
1168 61	54v-61v	1287 118	1340 1v-28v
1169 213	1225 60v-73	1288 201	1341 200
1170 215	1226 63v-124	1289 151	1342 25-32, 60-
1171 430	1227 10	1290 48	60v
1172 36	1228 63v	1291 136-100	1343 67-70v,
1173 57v-73	1229 112	1292 164	98-128
1174 67	1230 251	1293 104	1344 98v-112v
1175 152-206v	1231 168-279	1294 1v-171v	1345 175v-230
1176 63-87	1232 114	1295 92v-103v	1346 117v-
1177 114	1233 104v-190	1296 243	160v
1178 203	1234 184	1297 238	1347 0-44
1179 6v-175	1235 231	1298 42	1348 0-11, 110-
1180 84v-100v	1236 318	1299 1v-50	113
1181 50	1237 1v-270	1300 63	1349 100
1182 42	1238 110	1301 85v-120v	1350 44v-74v,
1183 304	1239 438	1302 87-50v	111-
1184 207	1240 110	1303 1v-30	125v,
1185 28	1241 216	1304 21v-57v	160-174
1186 9v-18	1242 138	1305 11v-216v	1351 18v-28v
1187 182	1243 1v-159v	1306 94	1352 1v-18v,
1188 66	1244 133	1307 185	30v-32v
1189 92	1245 109	(marp.)	1353 5
1190 95	1246 1v-37v	1308	1354 13
1191 229	1247 107	1309 146v-	1355 41
1192 280	1248 280	161v	1356 48
1193 135v-137	1249 81v-99	1310 10	1357 108
1194 125-127	1250 129	1311 22v-38v,	1358 3v-4v,
1195 140	1251 43	52v-	36-173
1196 7	1252 5v-180	100v	1359 217
1197 257	1253 127	1312 1v-70v	1360 795
1198 20v-176v	1254 37	1313 160	1361 1-8v
1199 322	1255 80v-61v	1314 143	1362 1v-14v
1200 140	1256 67	1315 50v-89	1363 167
1201 127	1257 318v-345	1316 48	1364
1202 113	1258 77v-92	1317 172v-192	1365 744
1203 33v-140	1259 292	1318 1v-88v	1366 502
1204 120	1260 1-2v	1319 1v-21v	1367 601
1205 314	1261 45v-125v	1320 120	1368 197
1206 324	1262 107v-113	1321 36	1369 217-219
1207 278v-	1263 190	90v-145	1370 342
817v	1264 224	1322 48	1371 184
1208 30v-38v	1265 444	1323 131-232v	1372 101
1209 641	1266 7v-14	1324 118-136,	1373 216
1210 160v-	1267 90v-116v	143v-161	1374 20v-91v
185v	1268 172	1325 1v-7v,	1375 135
1311 9	1269 204	32v-105	1376 143
1312 21v-67	1270 24	1327 1-32v,	1377 171
1313 60	1271 35	42-53v	1378 122
1314 631	1272 57	1328 11v-61,	1379 1v-19v
1315 230	1273 191	161-174	1380 193
1316 331	1274 177	1329 19	1381 67
1317 384	1275 557	1330 1v-5v	1382 132
1318 329	1276 72v-87		1383 158

1384	54	1448	107	1506	128	1563	254
1385	130	1447	186	1507	7	1564	326
1386	180	1448	259	1508	444	1565	158
1387	1v-38v	1449	184	1509	1v-334v	1566	35v-58
1388	38	1450	38	1510	1-181v	1567	566
1389	98	1451	52	1511	23	1568	486
1390	84	1452	106	1512	38v-57v	1569	168
1391	262v-	1453	24	1513	67	1570	88
	878v	1454	24v-37	1514	23	1571	96
1392	1v-60	1455	16	1515	1v-14v	1572	108
1393	317	1456	80	1516	54	1573	101
1394	1v-291	1457	13	1517	157	1574	26
1395	342	1458	6	1518	44	1575	311
1396	99	1459	67-68	1519	1v-28	1576	1v-122v
1397	65	1460	45	1520	7	1577	120v-134
1398	89	1461	1v-23v	1521	4	1578	55
1399	81	1462	28v-41	1522	16v-17	1579	466
1400	13v-13v	1463	20-33v	1523	336v-	1580	1v-67v
1401	1v-157v	1464	41-53		858v	1581	1-42v
1402	138	1465	9v-20v	1524	183v-	1582	397v-
1403	14-25	1466	35		185v		371v
1404	15	1467	73	1525	31	1583	27
1405	32	1468	2-5, 17-	1526	43-60v	1584	151v-
1406	107v-152		25	1527	126v-		162v
1407	110	1469	20		143v	1585	1v-3, 5v-
1408	32	1470	37-48	1528	97		36, 200-
1409	64	1471	1v-6	1529	284		218
1410	62	1472	7	1530	930	1586	205v-
1411	148v-169	1473	1v-5v	1531	114		297v,
1412	1v-27	1474	30v-33v	1532	64		371v-
1413	167	1475	80	1533	20		379v
1414	218	1476	40-53v	1534	85	1587	246
1415	490	1477	1-10	1535	1v-69v	1588	114
1416	724	1478	47	1536	1v-295	1589	102
1417	465	1479	277	1537	408	1590	153-310
1418	468	1480	112	1538	198	1591	1-34v
1419	59	1481	41	1539	140	1592	1-31v, 53-
1420	275	1482	43	1540	638		61v
1421	440	1483	11-56v	1541	110	1593	380
1422	536	1484	33	1542	374-375v	1594	197
1423	856	1485	50v-228	1543	130	1595	113
1424	59	1486	284	1544	164v-	1596	352
1425	454	1487	384		167v	1597	1-275v
1426	516	1488	305	1545	77	1598	70v-90v
1427	624	1489	24	1546	1v-52	1599	22v-53
1428	547	1490	12	1547	129	1600	50
1429	790	1491	172v-176	1548	178	1601	21
1430	898	1492	1v-49v	1549	1v-71	1602	40
1431	309	1493	1-133v	1550	41	1603	49
1432	206, 201	1494	135v-106,	1551	276v-293	1604	45
1433	737		179-182v	1552	90v-83	1605	365-368v
1434	222, 232	1495	13v-20v	1553	100	1606	4
1435	163	1496	260	1554	63	1607	161
1436	171	1497	48	1555	160	1608	211
1437	617	1498	457	1556	415	1609	49v-55v
1438	181	1499	7	1557	53v-235v,	1610	1-36
1439	287	1500	135		237v-	1611	116
1440	132	1501	177v-		260v	1612	59
1441	77		195v	1558	197	1613	35
1442	467, 498	1502	22	1559	196	1614	26
1443	9	1503	43	1560	110	1615	412-418
1444	130	1504	1v-10v	1561	84	1616	33
1445	378	1505	30	1562	408	1617	24

1618	13	1663	118	1708	265	1740	121v-130
1619	82-91v	1664	98	1709	40v-137	1741	175-243v
1620	47v-48	1665	160	1710	189	1742	177-180
1621	50	1666	93v	1711	28v-46v	1743	30v-42
1622	118	1667	108	1712	50	1744	66
1623	102	1668	162	1713	206, 190, 190, 107	1745	168-175
1624	1-18	1669	121	1714	804	1746	71-78, 135-204v
1625	120-131	1670	130	1715	54	1747	50
1626	16	1671	70	1716	1v-4, 50v-85	1748	121
1627	10	1672	139	1717	164	1749	102-113v
1628	17-110	1673	153	1718	51	1750	10v-81v
1629	24	1674	84	1719	13	1751	35v-39v
1630	312	1675	65	1720	34-30v, 80-235	1752	74-82
1631	280	1676	20	1721	27v-28v, 83v-84, 130v- 143v, 155v-333	1753	48-42v
1632	220	1677	64	1722	50v-46v	1754	473
1633	76	1678	125	1723	15v-100v	1755	101-168v
1634	47	1679	60	1724	1v-30	1756	45v-59v
1635	27	1680	37	1725	101v- 187v, 180v- 238v	1757	30
1636	158	1681	8	1726	107-202	1758	88v-100
1637	95	1682	24	1727	2v-0v	1759	111v- 128v
1638	316	1683	10	1728	79-110	1760	1v-68
1639	73v-118v	1684	1v-3v	1729	9v-10v (marg.)	1761	35v-38v
1640	32	1685	12	1730	479	1762	104v- 169v
1641	56	1686	68	1731	344-354v	1763	134
1642	56	1687	8	1732	34-35v	1764	67v-133
1643	41	1688	13	1733	211	1765	88
1644	38	1689	0	1734	138v- 164v, 182v-198v	1766	10v-111
1645	37v-30v	1690	43	1735	96	1767	18
1646	17	1691	18	1736	15v-17v	1768	62v-70v
1647	87	1692	14	1737	41-60v	1769	41v-56v
1648	32	1693	14	1738	55-70	1770	182
1649	43	1694	56	1739	33v-62v	1771	47
1650	93	1695	505			1772	41v-56v
1651	61	1696	266, 362			1773	20
1652	121	1697	149			1774	208
1653	98	1698	88			1775	2-7v
1654	95	1699	386			1776	5v-10
1655	90	1700	151			1777	111-126v
1656	109	1701	127			1778	242v-276
1657	119	1702	78			1779	1-4
1658	135	1703	1v-21			1780	8
1659	180	1704	1-21v			1781	26
1660	98	1705	21v-54v				
1661	63	1706	391				
1662	61	1707	75				

APPENDIX II.

Additions and corrections to the "Concise descriptive catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal," Calcutta, 1924.

No. 248, p. 88. The author is really Abū'l-makrīm b. 'Alī'l-mulk Jamī, cf. ■ Khanikoff, "Mémoires sur la partie Méridionale de l'Asie Central," Paris, 1881, p. 116, where the work is referred to.

No. 259, p. 101, l. 8 (No. 243) read the date 930/1524.

No. 402, p. 170. The date of composition is approximately the end of the xii/xviii c., see the present catalogue above, No. 793. The date of copying must be about 1206/1702, because the copy described here is so dated; it was transcribed apparently by the same hand as IVASB 402.

No. 505, p. 222. In the quotation of the initial words of the work read:
حمد بيسعد و قايست الخ .

No. 903, p. 411. This poet is apparently identical with ■ Murtaḍa Shāhjahānābādī, who died in the beg. of xii/xix c. See the present catalogue, No. 768 (48).

No. 918, p. 417. The author of this version is Āṣarīn, as is proved by a collation with IVG 251, q.v.

No. 1085, p. 624. The author, undoubtedly, ■ identical with Shihābū'd-dīn b. Shamsū'd-dīn 'Umar al-Zāwull ad-Dawlatābādī al-Jaunpūrī, the well known theologian under Sharqī princes, who died in 848-9/1444-5. Cf. Brook. II, 220; IVG 371. Ashraf Khān, mentioned here, is in reality the brother of Ibrāhīm Shāh Sharqī, of Jaunpūr (803-44/1409-40).

No. 1214, p. 577. The work was lithographed in Lucknow.

No. 1280, p. ■ Read the second line of the note as follows: It was composed in 1097/1680 (cf. f. 2v), by Ja'far Muḥammad for his disciple 'Azīzu'l-lah Shamsū'd-dīn Siddīqī Ibrāhīmīpūrī, etc.

No. 1358, p. 650. The work was lithographed in Hyderabad, 1809.

No. 1363, p. 652. The date of composition of this work is the end of the ix/xv c. As proved in my note, ■ JRAS, 1927, pp. 95-6, it was written between 670/1400 and 900/1494.

No. 1543, p. 719. The works of Yūsuf are often lithographed in India, separately and as appendices to larger medical treatises. Lucknow, 1925, etc.

No. 1545, p. 720. Lithographed in Lucknow, 1914.

No. 1555, p. 724. Lith. Cawnpore, 1914.

No. 1574, p. 730. Lith. Lahore, 1925.

APPENDIX III.

Additions and corrections to the "Concise descriptive catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926.

No. 80, p. 82. Add reference to Br 111 where another copy of this work is described.

No. 83, p. 87. Cf. EB 1997, where a work of similar contents is described, with the title *Ta'rikh-i-mashar-i-busurgān*.

No. 381, p. 268, l. 21 from bottom. Read the author's name: Muḥammad 'Taql b. (Maqṣūd) 'Alī, etc.

No. 446, p. 313. Another copy of this work is described in EIO 2875.

No. 681, p. 455. Three copies are described in EB 1241 (13), 1820-1.

ERRATA.

No. 792, p. 27. Instead of *Majma'a*, in the heading, read *Majma'at*.

No. 857, p. 71, line 18. Instead of *Aṭṭaf* 'aḡḡ'ḡḡ'ḡḡ, etc. read: *Aṭṭaf* 'aḡḡ'ḡḡ'ḡḡ, etc.

No. 873 (18), p. 85. The date of the work in reality is 1160/1740. The chronogram must be read as follows: می باید شنید شنید شنید

No. 876, p. 90, line 28. Instead of بعد 'La' read 'بدا'.

V. 1111

BIBLIOTHECA INDICA.
Work No. 248.

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
SECOND SUPPLEMENT.

CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS
IN THE COLLECTIONS OF THE
ASIATIC SOCIETY OF BENGAL.
SECOND SUPPLEMENT.

BY
WLADIMIR IVANOW,
*late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Imperial Russian Academy of Sciences, St. Petersburg.*

PRINTED AT THE BAPTIST MISSION PRESS.
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.
1928.

TABLE OF CONTENTS.

	<i>Page</i>
Preface	xi
Rare works in the collection	xv
Note on the technical details of the Catalogue	xvii
I. History (Nos. 925-931)	1
II. Biography (Nos. 932-938)	5
III. Topography and Travels (Nos. 934-935)	7
IV. Legends and Tales (Nos. 936-949)	9
1. Religious legends (Nos. 936-943)	9
2. Tales (Nos. 944-949)	14
V. Epistolary models, specimens of ornate prose, etc. (Nos. 950-967)	16
VI. Prosody, poetics, rhetoric, etc. (Nos. 968-975)	27
VII. Poetry (Nos. 976-987)	33
VIII. Muhammadan theology (Nos. 988-1071)	39
1. Commentaries on the Coran (Nos. 988-999)	39
2. Methods of reading the Coran (No. 991)	40
3. Sunnite tradition (Nos. 992-993)	40
4. Sunnite Aq'id (Nos. 999-1001)	42
5. Sunnite 'aqq'id, prayers, etc. (Nos. 1002-1009)	43
6. Shi'ite tradition (Nos. 1009-1012)	49
7. Shi'ite Aq'id (Nos. 1013-1020)	51
8. Shi'ite 'aqq'id, religious customs, observances, prayers, etc. (Nos. 1021-1036)	55
9. Controversy (Nos. 1036-1071)	70
IX. Sufism (Nos. 1072-1074)	84
X. The Sciences, mental, moral and physical (Nos. 1075-1092)	89
1. Ethics and politics (Nos. 1075-1077)	90
2. Lexicography (Nos. 1078-1081)	90
3. Grammar (Nos. 1082-1083)	92
4. Astronomy (No. 1084)	95
5. Medicine (Nos. 1085-1092)	96
XI. Varia (Nos. 1093-1098)	101
1. Translations from Sanskrit (Nos. 1093-1094)	101
2. Miscellanies and scraps (Nos. 1095-1098)	102
Indices	105
1. Names of persons	107
2. Titles of works	121
3. Principal subjects	127

				<i>Page</i>
4. Names of copyists	..	..	..	132
5. Places of copying	..	..	..	133
6. Dates of copying	..	..	..	134
7. Correspondence between library marks and numbers in this Catalogue	..	..	..	135
8. Autograph copies, illuminated MSS., etc.	..	..	..	137
Additions and corrections	..	..	..	138

LIST OF ABBREVIATIONS.

Ablw=W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887-99. (*References are to numbers.*)

anecd.=work, or writer, ■ anecdotes, tales, etc.

Ar.=Arabic.

astrol.=work, or writer, on astrology.

astron.=work, or writer, ■ astronomy.

Aumer=J. Aumer, Die Persischen Handschriften der k. Hof- und Staatsbibliothek in München. München, 1866. (*References are to pages.*)

■, ابن or بن, son of.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Bazar Library (Calcutta), by Maulvi 'Abdu'l-Muqtadir. Calcutta, 1911. (*References are to numbers.*)

biogr.=work, ■ writer, on biography.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir. Calcutta, 1912-1925 (7 volumes published). (*References are to numbers.*)

Blochot=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I-II, Paris, 1905, 1915. (*References are to numbers.*)

BL=Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.

Browne=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge. Cambridge, 1890. (*References are to numbers, but the Roman figures are replaced by Arabic ones.*)

Brock=C. Brockelmann, Geschichte der arabischen Litteratur, vols. I-II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

Caetani=G. Gabrieli, La Fondazione Caetani per gli studi Musulmani. Roma, 1928. (*References are to numbers.*)

CFW=College of Fort William, Library of.

CHL I=E. Browne, A Hand-list of the Muhammadan MSS. preserved in the library of the University of Cambridge, Cambridge, 1900. (*References are to numbers.*)

CHL II=E. Browne, A Supplementary Hand-list of ■ Muhammadan MSS. preserved in the Libraries of the University and Colleges of Cambridge. Cambridge, 1922. (*References are to numbers.*)

comp.=composed.

cond.=condition, state of preservation, chiefly with regard to legibility.

d.=died.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux ■ la Bibliothèque Impériale Publique de St.-Petersbourg. St. Petersburg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are ■ pages.*)

EB=E. Sachau and H. Ethé, Catalogue of the Persian, Turkish, Hindūstānī and Pushtū Manuscripts in the Bodleian Library, vol. I, Oxford, 1880. (*References are to numbers.*)

Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. Hukh. Hertford, 1925. (*References are to numbers.*)

EIO=H. Ethé, Catalogue of the Persian Manuscripts in the Library of the India Office, vol. I. Oxford, 1903. (*References are to numbers.*)

Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own historians. The Muhammadan Period. Vols. I-VIII, London, 1867-1877.

Elliot's Collection=A. Sprenger, MSS. of the late Sir H. Elliot, JASSB, 1954, pp. 225-264. (*References are to numbers.*)

epist.=work, or writer, on epistolography.

Eur.=European (paper).

f., ff.=folio, folios.

Flügel=G. Flügel, Die Arabischen, Persischen und Türkischen Hand-

schriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, vols. I-III. Wien, 1805-1867. (*References are to pages*).

Fleischer, Dresden C.=H. Fleischer, Catalogus Codicum orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831. (*References are to pages*).

Fleischer, Leipzig C.=H. Fleischer, Catalogus librorum manuscriptorum qui in bibliotheca auctoritatis civitatis Lipsiensis asservantur. Orlimae, 1834. (*References are to pages*).

Gotha C.=W. Pertsch, Die Persischen Handschriften der hertzoglichen Bibliothek zu Gotha. Wien, 1850. (*References are to pages*).

gram.=work, ■ writer, on *grammar*.

Haji Khalifa=Lexicon Bibliographicum et Encyclopaedum a Haji Khalifa compositum, ed. G. Flügel, vols. I-VII. London, 1835-1868.

hist.=history, or historian.

Ind.=Indian.

IvAB=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection ■ the Asiatic Society of Bengal. Calcutta, 1924. (*References are to numbers*).

IvC=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1920. (*References are to numbers*).

IvS(I)=W. Ivanow, First Supplement to the Concise Descriptive Catalogue of the Persian MSS. in the collections of the Asiatic Society of Bengal. Calcutta, 1927. (*References are to numbers*).

JA=Journal Asiatique (Paris).

JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS=Journal of the Royal Asiatic Society (London).

Krafft=A. Krafft, Die Arabischen, Persischen und türkischen Handschriften der k. k. Orientalischen Akademie zu Wien. Wien, 1842. (*References are to pages*).

Layden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by E. Dozy, P. de Jong, M. de Goeje, and M. Houtama), vols. I-VI. 1861-1877, Lugduni Batavorum. (*References are to pages*).

lex.=work, or writer, on *lexicography*.

lith.=lithographed, lithograph.

ll=number of lines on ■ page.

Mad=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālū'd-dīn Ahmad and 'Abdu'l-Muqtadir. Calcutta, 1905. (*References are to numbers, but the Roman figures are replaced by Arabic ones*).

mathem.=work, or writer, on *mathematics*.

med.=work, or writer, on *medicine*.

Mehren=A. F. Mehren, Codices Persici Turici, Hindustanici varique ali, bibliothecae regiae Hafnienae. Hafnino, 1887. (*References are to pages*).

MG=Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II, Persische und Hindustanische Handschriften. Leipzig, 1911. (*References are to numbers*).

mm.=millimetres.

moral.=work, or writer, ■ *moral philosophy*.

naat.=nasta'liq.

occult.=work, ■ writer, on *occult sciences*.

Or.=Oriental (paper).

orn. pr.=work, or author of a work, in *ornate prose*.

p., pp.=page, pages.

p.=poetical work, or poet.

Palmer=E. Palmer, A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the Library of Trinity College, Cambridge. Cambridge, 1820. (*References are to pages*).

pap.=paper.

philos.=work, ■ writer, on *philosophy*.

Pertsch=W. Pertsch, Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin. Viertes Band. Verzeichniss der Persischen Handschriften. Berlin, 1888. (*References are to pages*).

R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, vols. I-III. London, 1879-1883. (*References are to pages*).

Rehatssek=E. Rehatssek, Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla

- Firuz Library.** Bombay, 1873. (*References are to pages*).
- Rosen**=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans, St.-Petersbourg, 1886. (*References are to pages*).
- RS**=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum. London, 1896. (*References are to numbers*).
- RSBr**=E. Denison Ross and E. Brown, Catalogue of two collections of Persian and Arabia MSS. preserved in the India Office Library, London, 1903. (*References are to numbers*).
- S**=size (length and width of the pages of the MSS).
- S.**=Sayyid.
- Schofer**=E. Blochet, Catalogue de la collection de MSS Orientaux, formée par M. C. Schofer. Paris, 1900. (*References are to numbers*).
- Sprenger**=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh. Vol. I. Calcutta, 1864. (*References are to pages*).
- Storey**=C. A. Storey, Persian Literature. London, 1927.
- sup.**=a *Sūfi*, or work, or writer, on *Sūfiism*.
- surn.**=surnamed, or with the takhallus of.
- theol.**=work, or writer, on *theology*.
- tol.**=tolerably.
- Tornberg**=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis. Upsalae, 1849. (*References are to pages*).
- tr.**, **Transl.**=translated, translation, translator.
- tr. Sanskr.**=translation, or translator, from the Sanskrit.
- v.**, **vol.**, **vols.**=volume, volumes.
- v** (after a folio-number)=verso.
- wr.**=wrote, was engaged in composition.
- ZDMG**=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

In order to secure uniformity in references to the present catalogue, the following abbreviation is recommended:—

IV PS(II)

(i.e., second supplement to the catalogue of Persian MSS. in the collections of the Asiatic Society of Bengal).

PREFACE.

The present small volume, containing 174 descriptive notes, completes, up to January 1st, 1928,¹ the series of catalogues of the Persian manuscripts in the different collections preserved in the library of the Asiatic Society of Bengal. The whole Persian catalogue thus consists of 2,870 notes, which deal with about 4,600² separate items, contained in 2,546 volumes:—

1. Catalogue of the older collection (published in 1924): 1,781 notes, dealing with 2,891 separate items, in 1,601 vols.
2. Catalogue of the Curzon collection (published in 1926): 756 notes, dealing with 1,068 separate items, in 712 vols.
3. First supplement to both the preceding catalogues (published in 1927): 168 notes dealing with 377 items, in 164 vols.
4. Second (the present) supplement; 174 notes, dealing with 266 separate items, in 169 volumes.

The total Persian MS. collection in the library of the Asiatic Society of Bengal is thus amongst the largest in the world. Its characteristic feature, as emphasized in the prefaces to the preceding volumes of this series of catalogues, is the large proportion of works of Indian origin. This circumstance makes the collection particularly valuable and important for research in the history of Muhammadan literature and civilisation in India.

Students of these subjects, as also students of Persian literature in general, must feel profound gratitude towards the long line of British Governors of India during the period of more than a hundred years since the library of the Asiatic Society — started. Their enlightened and generous policy has not only rendered possible the saving of such a large number of valuable literary documents from otherwise inevitable destruction, but has now, through the publication of these catalogues, made accessible to every student adequate information as to their contents. No government has ever done so much for the cultural development

¹ It is hoped that it may be found possible to publish further Supplements of the same ~~size~~ as the present one, dealing with some 160 volumes at a time whenever such a number of new acquisitions has accumulated. During this year, 1928, so far, from the 1st January to the 1st of June, about 20 Persian manuscripts have been newly acquired.

² I calculated 4,602, but there are, included in this number, small items in Arabic, Turkish, Pashtoo, and Hindustani, which for technical reasons could not be transferred to their respective collections.

of its colonial subjects as the Government of India. The existence of the library of the Asiatic Society, and the publication of these catalogues, is one of the numberless examples of this policy.

The history of the collection and the story of the cataloguing are told in the prefaces to the first and second volumes of this series. Here I only express my regret that the conditions under which, especially in the beginning, the work had to be accomplished were so very far from satisfactory, and that the means to create an up-to-date catalogue were at first almost entirely lacking. It was only gradually, towards the close of the work, that the most indispensable apparatus was gathered together. This explains some imperfections of the earlier volumes which have been removed in the later ones. Only those who have had a similar experience can understand how much of the energy, devotion and self-sacrifice, needed for an arduous task of this nature, may be wasted over continual efforts to overcome numerous and annoying difficulties caused by defective administrative arrangements.

It is therefore a matter of great satisfaction to see the work now completed, and I take this opportunity to acknowledge my great indebtedness to all who in one way or other have helped or supported the undertaking in the different phases of its progress.

The manuscripts catalogued in the present volume were nearly all acquisitions registered during the year, 1927. Only five of them¹ belong to the older collections, and had for some special reason not been included in the former catalogues. The bulk of the present collection, 106 volumes out of 164, were purchased by me, on behalf of the Asiatic Society, at Lucknow in November, 1926.² The other 58 volumes were acquired locally, at Calcutta, in small lots.

The rarer and more valuable items described in this catalogue are mentioned in a special note further on. The collection, as a whole, is chiefly devoted to religious lore (88 notes out of the 174). These, as well as works dealing with epistolography and cognate matters (28 notes), hardly be regarded as important for the solution of fundamental problems of Persian literature or of the history of Muhammadan theology in general. Their value, however, is considerable for any research in the history of the spiritual life of Muhammadan India during the last two centuries, to which these works mostly belong.

¹ Nos. 992-4 and 998 belong to the College of Fort William collections, and No. 999 belongs to the earlier portion of the Ourson collection. They had been wrongly treated as Arabic MSS.

² It took some time to prepare a hand list of these acquisitions, so that they could not be included in the preceding Supplement, and were entered into the Society's list of MSS. as an acquisition of the 1st January, 1927.

The technique of this catalogue has not been made subject to any important change as compared with the former volumes. The details are explained further on, in a special note on the matter.

The numeration of the notes is continued from the preceding volume, i.e., the First Supplement to the Concise Descriptive Catalogue of the Persian Manuscripts in the collections of the Asiatic Society of Bengal, Calcutta, 1927, and thus, originally, from the catalogue of the Persian MSS. in the Curzon collection (1926). Students have to be careful not to confuse these numbers with the numbers in the Catalogue of the Society's earlier collection (1924).

In conclusion I have again to express my great thanks to Mr. Johan van Manen for his customary and most kind assistance not only in all general matters connected with settling of the technical and financial sides of the publication, its actual printing, etc., but also for personal work on the catalogue by revising its English in the manuscript and by reading the final proofs, which has contributed much to its finish.

W. IVANOW.

Calcutta, the 5th June, 1928.

RARE WORKS IN THE COLLECTION.

1. HISTORY.

No. 929. *Jawhar-i-Same'ām*, by Muhammad Muhsin Bijno-ri, comp. about 1153/1741, a fairly rare history of Nadir's invasion.

No. 930. *Majmū'a-i-Haydar Shikāh*, letters and notes, from the second half of the xiii/xix c. Apparently no other copy is known.

No. 931. *Ta'rikh-i-Āud'h*, by S. Kamālu'd-dīn Haydarī. A history of Oudh, with an interesting continuation, not known in other copies.

2. BIOGRAPHY.

No. 932. Unfortunately only a small fragment of the rare and most important biographical work on Persian poets, by Taqī Kāshī, the *Khulāṣatu'l-ash'ār* (ca. 1010/1608).

3. RELIGIOUS LEGENDS.

Three interesting collections of legends about prophets, giving different versions of the well known Biblical stories.

No. 936. *Qīṣṣu'l-anbiyā'*, by Ishaq b. Ibrāhīm an-Nishāpūri who wrote probably in the v/xi c. Numerous illustrations.

No. 937. *Aḥsanu'l-qīṣṣ*, by Muḥammad b. Maḥmūd Khawand Shāh, who wrote in the second half of the xi/xvii c. Apparently not known in other libraries.

No. 938. *Aḥsanu'l-qīṣṣ*, the legend of Joseph, by 'Abdu'l-'Azīm Ḥusaynī Isfahānī, apparently not known in other libraries.

4. LETTERS AND OFFICIAL DOCUMENTS.

No. 952-3. *Munsha'āt-i-Sayf-khān*, by Munīr (the first half of the xi/xvii c.).

No. 954. An interesting collection of official letters.

No. 960. *Inshā-i-Lachmī Narāyan*, comp. towards the end of the xii/xviii c., contains interesting documents.

5. POETICS AND RHETORIC.

No. 968. *Rabṭ'u'l-asrār*, comp. probably in the x/xvi c.

No. 969. A collection of small works by Ārzū (d. 1169/1758).

6. MUHAMMADAN THEOLOGY.

No. 990. *Tafsir-i-'Abdu'l-'Aziz* (Dihlawi, d. 1239/1824).

No. 1004. *Khulāṣatu'l-'aḡā'id*, comp. in 1199/1786, by Ghulām Husayn Muḥammadpurī.

No. 1006. *Risāla-i-ahkām-i-nabū'*, by the same author.

No. 1021. *Tarjuma-i-Makārimu'l-akhlāq* (by Ṭabarsī), apparently an otherwise unknown version.

No. 1044. *Muntakhabu'l-a'māl*, by Muḥammad Muqīm, comp. in 1173/1760.

No. 1046. *Anṣu'l-mu'minīn*, by 'Abdu'l-Karīm b. Muḥammad Wālī, end xii/xviii c.

No. 1047. *Murshidu'l-'awāmm*, by Qāsim b. Ḥasan Jilānī, about the beg. xiii/xix c.

No. 1049. *Mawā'iz-i-Ḥasanīyya*, by Dildār 'Alī Lak'huwī, comp. ca. 1200/1786.

No. 1052. *Hidāyatu'l-mustabṣirīn*, by the same author, apparently otherwise entirely unknown.

No. 1056. *Jamālu's-sāliḥīn*, by Ḥasan b. 'Abdī'r-Razzāq, on religious ethics and observances.

No. 1058. A collection of small works of Maḥdī Astrabādī (d. 1259/1843).

Nos. 1066-1071 are an interesting collection of controversial works, refuting and defending various points of Shi'ite and Sunni doctrines against each other.

7. ETHICS.

No. 1076. An apparently entirely unknown work on ethics, completed in 1018/1809, by 'Abdu'l-Wahhāb b. Ṭahir aṣ-Ṣiddīqī, slightly incomplete at the beginning.

8. ASTRONOMY.

No. 1084. *Tagribu't-taḥrīr*, by Khayru'l-lah Khān Muhandīs, comp. ca. 1161/1748, a rare version of the well-known *Almagest*.

9. MEDICINE.

No. 1088. *Majma'u'l-jawāmi' wa dhakhā'iru'l-tarākīb*, by Muḥammad Ḥusayn Shīrāzī, comp. in 1185/1772, a rare pharmacology.

No. 1090. *Manẓūma-i-dalā'il-i-nabḍ wa ḥawḍ*, a rare short and versified tract on diagnostics.

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

The explanations of the technical details of the catalogue are here reprinted with a few modifications (§ II, ■ ■ and f) from the First Supplement to the Concise Descriptive Catalogue of the Persian Manuscripts in the collections of the Asiatic Society of Bengal, Calcutta, 1927, pp. xv-xx.

I. GENERAL REMARKS.

1. **Description.** In this catalogue every separate work is, as far as possible, described in a separate note. Exceptions have been made in the following cases :—

- (a) Volumes containing ■ collection of works of one author.
- (b) Collections of short works dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former catalogues. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar in names containing the definite article ال. Instead of 'Abd al Raḥīm, as is given in different catalogues, the form of 'Abdu'r-Raḥīm is used, or in the Genitive case, with Ibn or Abū, forms like 'Abdi'r-Raḥīm. The *hamza* (أ) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g., the Arabic form is given as *Tadhkiratu'l-awliyā*, but the Persian form as *Tadhkira-i-awliyā*.

Table of transliteration :—

ا a, i, u	ط t	د d (د d'h)
ب b (ب bh)	ج j (ج jh)	ذ dh
پ p (پ ph)	چ ch (چ chh)	ذ d
ت t (ت t'h)	ح h	ر r
ث th	خ kh	ز z

ژ zh	ع 'e	م m
ش s	غ gh	ن n
ش sh	ف f	و w, u, (o)
ص s	ق q	ه h
ض d	ک k, g (ک k'h)	ی y (i).
ط t	گ g (گ g'h)	
ظ z	ل l	

Note 1. The letters o, ■, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: ay for ای, and ■ (or aw) for او.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') ■ used (e.g. *nur'has*).

Note 4. The dash (-) is used: (a) to join two different words whenever they form ■ compound word; (b) with the Arabic article ال; (c) with the Persian *iqā'a*; (d) with the Persian conjunction و when it is pronounced like u after words ending with ■ consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes, which begin with 925, in continuation of the last number in I^vPS(I), do not coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given to the descriptive notes in the catalogue.

2. **Titles.** Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates are given in *centuries*; they are left without special expressions like 'probably,' 'apparently,' etc., even if conjectural.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. ■ omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of

F. Wüstenfeld's Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung, Leipzig, 1854.

4. **Quotations.** In this catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists almost entirely of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a (*sic*).

5. **Description of the appearance of MSS.** In the present catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions:—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings and vignettes if the MS. contains them.

(b) Number of folios. If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S= size), are here given in inches, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *jadwals*, or border lines.

(e) Quality of paper (abbr. as pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified; the thickness of the paper, measured with a precision to within 0.01 mm., in batches of 10 leaves or, when not available, of 5 or of a single leaf. If a volume consists of a collection of short copies transcribed on different kinds of paper, in the case of some scrap *majmū'as*, no measurement is given. An abbreviated formula is used, as for instance: "thickness (of) 10 (leaves) = 0.62 mm."

The Indian MSS. dating from the xii/xviii and xiii/xix c., of which the present collection mostly consists, are chiefly written (75%) on handmade local paper of a thickness of from 0.042 to 0.157 mm. There is a great variety in the paper with regard to its colour (from light grey to dark brown), smoothness and thickness. The Eastern part of India (Oude, Bengal), apparently always produced the grey thin varieties (thickness from 0.04 to

0.08 mm.). The Punjab and N.W. India in general used chiefly thick brown paper.¹

European, and generally machine-made paper was used as early as the xi/xvii c.; it becomes quite popular towards the beg. of the xix c.: thin blue paper of French make, and thick white English paper (Whatman's, thickness 0.122, of. No. 1018). It also varies considerably (thickness from 0.032 to 0.128 mm. in this collection).

(f) The system adopted in the preceding volume, of measuring only the 'thickness' of the line, has now been abandoned, and a new experiment has been made to find reliable data for the identification of the handwriting. Such data are:

1. The proportions of the elements of the letters.
2. The slope, or angle of the general axis of the vertical strokes to the axis of the line.
3. The exact thickness of the vertical and horizontal strokes at their thickest part.

Having no instruments at my disposal except the gauge used for the measurement of the thickness of the paper, only the first form of measurements was to ascertains extent possible, with a precision to within half millimetre. The elements, vertical and horizontal, are: *l* (*alif*, here indicated as *a*); *ب* (*b*) for all other letters of this type, lower strokes of *ل*, *ک*, etc.; *ع* (*c*) for all other similar letters; *د* (*d*); *و* (*n*) measured horizontally, and (*h*), the length of the upper stroke only of the letter *کاف*, which proved a very valuable graphological item. It is always written with an automatic movement of the hand, and therefore clearly shows the individuality of the handwriting.

I believe that the system of measurements, here recommended by me, in combination with all other data ■ to the copy, insures an absolute guarantee of identification. Libraries should apply it to every volume in order to prevent replacement of valuable MSS. by worthless ones, and to facilitate the identification of lost or stolen books.

The type of handwriting used in India during the last two centuries, especially in Lucknow and its dependencies, has become firmly standardized. With regard to the size it appears, taking the measurement of *alif*, that about 20% of all MSS., are in *minute* (*alif* = 2 or 2.5 mm.), about 75% in *ordinary* (*alif* = 3 to 4 mm.), and about 5% in *bold* (*alif* = 5 to 7 mm.) writing. Some types of writing, which may be classed ■ 'minute' according to the

¹ The colour, smoothness and even thickness of the paper change greatly with the age of a MS.; often in the same volume portions which are better preserved differ from those which have been affected by dampness.

size of the *alif*, in reality belong according to the size of the remaining letters to the 'normal' class, as the *alif* is occasionally written relatively smaller. This makes the proportion of MSS. written in 'ordinary' size handwriting even larger than 75%.

Alif, *dāl* and *nūn* are the least variable elements. *Alif* (measured vertically) and *nūn* (horizontally), are usually of the same size, within half a millimetre, and the *dāl* is usually one millimetre smaller. The other elements *b*, *c* and *k*, are more individual. The proportions of *a* : *b* may be from 1 : 1 to 1 : 3 (cf. No. 984, 2,5 : 7, or No. 928, 3 : 8,5). The *c* is usually of the same length ■ *b*, only vertically. The proportion of *a* : *k* may be from 1 : 1 to 1 : 4 (cf. No. 932, 3 : 12). These proportions belong to good clear Indian *nasta'liq* dating from the xii/xviii and xiii/xix c., as represented in this collection. The following table of measurements of a few good MSS., in *minute* and *normal* size handwriting, gives some idea of the rhythm and regularity of this type of writing. The bold types are of little value for analysis, because they mostly represent the handwriting of youthful or perhaps uneducated people who write with difficulty.

<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>k</i>	<i>n</i>	
2	4	4	2	4	2	(No. 1041)
2	7	5	■	4,5	4	(No. 937)
2,5	3-8 ¹	4	2	3	3	(No. 1085)
3	4	5	2	3,5	3,5	(No. 1002)
3	4,5	5	2	4	4	(No. 1033)
3	5	5	2	5	3,5	(No. 1034)
3	5	5	■	5	4	(No. 1078)
3,5	4	4,5	2,5	4	3	(No. 1084)
3,5	5	5	2	4	4	(No. 1003)
4	6	5	3	5	4	(No. 1022)
4	7	5	2,5	■	■	(No. 1000)

(g) The state of preservation of the MS.

(h) Details as to lacunas, damaged folios, etc.

(i) Date and place of purchase.

III. NOTES ON INDICES I AND II.

I. **Persons' names.** (1) All references are to the *serial numbers* of the descriptive notes in this catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into con-

■ Some times the *b*, *n*, *k*, etc., are made extra-long at the end of sentences.

sideration. All honorific titles, initials in European names, etc., are *disregarded* as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

ABU	BĀBĀ	MIR
ABI	ĤAFIẒ	MIRZĀ
AL-(Arabic definite article in all its modifications).	ĤAJJĪ	MIYĀN
	ĤAKĪM	SAYYID
	IBN (b.)	SHĀH
AMĪR	KHWĀJA	SHAYKH
ĀQA	MAKHĀDUM	SULTĀN
B. (ibn)	MAWLĀNĀ	

Also : Persian *iqāfa* (-ī); Arabic case terminations -u, -i.

The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, but disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on p. vii.

II. Titles of works. (1) References are to the *serial numbers* in the catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely incidentally referred to.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are :

AL-(Arabic definite article, in all modifications).	MAJMU'A
BAYĀN	MUKHTAṢAR
DAR	MUNTAḤAB
FĪ	RISĀLA (-T)
INTIKHĀB	SHARḤ
KITĀB	TARJUMA (-T).

Also the Persian *iqāfa* (-ī), or Arabic case terminations -u, -i.

I. HISTORY.

925.

حبيب السیر

Habibu's-siyar.

III 278.

The *first* vol. of this important work on universal history, by Ghiyathu'd-din b. Humami'd-din Khwandamir (d. 941/1534-5), see IVASB 34-40; IVU 2; add references to: OHL I, 305-6; II, 381-7; Ed 72; MG 7. The present volume deals with the story of creation, the early prophets, Muhammad and the first khalifa. Beg. as usual:

لطیف اخبار لالی نثار انبیاء عالیہ قد ار شرایف اکثر معانی الم

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c. Occasional notes on the margins. A seal dated 1277/1860-1, on f. 1v.

Fl. 310; S 11,5x6; 9,5x4,5; ll 25, within jadwals. Or. pap., thickness 10=0,59 mm. Good Ind. nast., index: a=3; b=6; c=5; d=2,5; k=5; n=4 mm. Cond. fairly good, except in the beginning where the copy is badly 'repaired.' Purchased: Calcutta, 1. i. 1927.

926.

The same.

III 353.

The *third* vol. of the same work (see No. 925), completed in 930/1524. The four *juz'*, into which it is divided, begin on: I, f. 1v; II, f. 69v; III, f. 118v; IV, f. 304v; the *khatima*, on geography and wonders, on f. 374v. This work contains much important material in the biographical notes of the contemporaries of the author; but although the work has been generally esteemed, no systematic account of these biographical portions has ever been published. It will not be superfluous, therefore, to give a list of such notes. In order to economise space, these references are included, in alphabetical order, in the general index of persons' names, and in order to make them of more general value, references are also given to the lithographed edition, Teheran, 1855-7.

The work begins as usual:

يارب به ثغای خود سخن سازم کن ... اما بعد، بر ضمیر خورشید
اقتباس هوشمندان الم

Dated 1020/1620. A few notes, glosses and corrections on the margins.

Fl. 400; S 15x9,5; 11,25x6,25; ll 35, within jadwals. Brownish Or. pap., thickness 10=0,77 mm. Ind. nast., index: a=3,5; b=6; c=5,5; d=2,5; k=4,5; n=3,5 mm. Cond. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.

927.

عالم أراى عيسى

'Ālam-ārā-i-'Abbāsī.

III 486.

The *muqaddima* and the first *ṣaḥīfa* of this well-known history of Shāh 'Abbās I and his ancestors, by Iskandar Munshī, who completed the whole work ca. 1038/1629. See IvASB 39-93; IvC 20. Add references to CHL I, 200-2; II, 849; Ed 84, 240; MG 15; Caetani 27 (No. 24), etc. The present copy is slightly incomplete at the beginning, apparently only one leaf is lost.

Dated the 24th Jum. II 1229/the 11th June 1814.

Ff. 285; S 11,5×7,5; 9×4,75; II 19, within red and blue jads. Brownish Or. pap., thickness 10=0,98 mm. Ind. nat., index: a=3; b=8; c=6; d=3; k=7; n=5 mm. Cond. good. Slightly worm-eaten. Purchased: Calcutta, 19. v. 1927.

928.

عيسى نامه

'Abbās-nāma.

III 358.

History of the reign of 'Abbās II Ṣafawī (1052-1077/1642-1667), from his ascension to 1066/1656, by 'Imādū'd-dawla Muḥammad Tahir b. Ḥusayn Khān Qazwīnī (f. 4v) who used the *takhalluṣ* Waḥīd (d. ca. 1120/1709). See R 189; EIO 555-7; EB 301; RS 60-61; Browne 75(1); Dorn C. 292; CHL I, 663; Mackenzie Coll. II, 123; Elliot's col., p. 251; also Bh 57; Bk 523. Extracts from it were published by B. Dorn, *Muhammad-anische Quellen*, 1850-8, iv, 532-3. The present copy apparently coincides exactly with the British Museum transcript (Add. 11,632), and ends with the account of a disastrous earthquake at Qazwīn. The events are narrated year by year, but, as in other known copies, the headings of separate years are omitted. Beg. as usual:

نیایش خالقی را سزاست که زبان مصدق سکال را اله

The prefatory matter ends on f. 9 and the history itself begins there with the narrative of the birth of 'Abbās.

Copied towards the beg. of the xii/xix c.

Ff. 123; S 10,25×7; 7×4,25; II 15, within double jads. Or. pap., thickness 10=0,93 mm. Ind. nat., index: a=3; b=3,5; c=6,5; d=2,8; k=7; n=4 mm. Cond. not quite good. Worm-eaten, pasted. Seals at the end, erased. Purchased 14. xi. 1928, Lucknow.

929.

جوهر مصاصم

Jawhar-i-Ṣamsām.

III 354.

An account of Nādir's campaign in India with some details concerning Indian politics after the death of Aurangzib, by

Muhammad Muhsin b. al-Ḥanīf (f. 64v) Bijnori¹ (so in the colophon, f. 71v). See R 941; Elliot, Hist. of India, viii, 72-5. The date of composition is here given (f. 71v) = 1150/1737-8, but this is an obvious mistake. = the dates 1151/1738-9 (f. 4v), 1152/1739-40 (f. 31), etc., are found in the text. The correct date is most probably 1153/1740-1 which is given in the British Museum copy (Or. 1898).

The work follows in detail the part played by different Amīrs who shared in the events, such as Amīru'l-umārā' Saṣṣamu'd-daula Khān Daurān (after whom the book is named), Nizām'u'l-mulk (f. 2v), Qamaru'd-dīn Khān (f. 2v), Burhānu'l-mulk (f. 6v), Muẓaffar Khān (f. 6v), 'Abdu'l-Ma'būd Khān b. Mubārīz Khān (f. 17v), Danīshmand Khān (f. 23), and many others. Sufi shaykhs 'Ala'u'd-dīn and Badr-i-'Ālam are warmly eulogised. Beg.

حمیدیکہ آفرینندہ را سز د آفریدہ را چہ یلرا کہ طایر اندیشہ ... اما بعد
کلماتی چند کہ از لفظ الہ

Dated the 30th Muharram 1224/the 7th March 1809; scribe: Sanbhū Lal Qānīngīy Jāypurī.

Pl. 72; 8 7.75 x 4.25; 6.25 x 3; ll 18, no fadwala. Or. pap., thickness 5=0.04 mm. Ind. neat., index: a=2.5; b=3.5; c=3.5; m=2; k=4; n=2.5 mm. Cond. not quite good. Worm-eaten and pasted. Purchased 12. xi. 1920, Lucknow.

930.

مجموعۂ حیدر شکوہ

Majmū'a-i-Haydar Shikūh.

III 350.

Memoirs and correspondence of prince Muhammad Haydar Shikūh b. Mirzā Muhammad Kām-Bakhsh Bahādur b. Mirzā Muhammad Sulaymān Shikūh b. Muhammad Shāh (f. 2), who flourished in the third quarter of the xiii'xix c. The work was apparently written to defend the author's Shi'ite sympathies. He goes as far as to attribute a profession of Shi'ism to the earlier Timurides of India. Many letters of different princes and divines are quoted (the author calls them *shuqqa*), some being dated 1270/1853-4 (ff. 8, 7v, etc.). Many allusions to the author's own biography, his migrations, etc., but very few facts of general importance. Beg.

فاتحہ کل کلام حمد الملک العالم، حمد او ناچ نازک سخن است، ...
اما بعد، این شایمی موزونی محمد حیدر شکوہ ابن میرزا محمد کام بخش الہ

Postical quotations on ff. 11v, 18. The copy is incomplete at the end. No division into chapters.

¹ It is peculiar that the name of this city is here consistently written بهلولور.

A bad copy dating from the end of the xiii/xix c., transcribed by a copyist who did not properly understand what he wrote. Many corrections on f. 2-2v, by a different hand.

Ff. 21; S 10,25 x 0,5; 0,5 x 4,5; ll 14, no jadwala. Europ. pap., thickness 10=1,22 mm. Ind. nast., index: a=4; b=0; c=0; d=3; k=0; n=4 mm. Cond. good. Purchased: 12. xi. 1920, Lucknow.

931.

تاریخ آوده

Ta'rikh-i-Āud'h.

III 351.

A history of Oudh under the nawwābs, from the beginning of their rule to 1858 (f. 188v), by S. Kamālud-dīn Husaynī Haydarī (f. 1). It is an enlarged version of the same work as the one described in R 962-3, which goes only as far = 1263/1847. The present copy is rather fragmentary, and much worm-eaten; but it has a great number of corrections, alterations, etc., made apparently by the same hand by which the greater part of the copy is written, and the volume may therefore be the author's original draft. The portion corresponding with R 962 ends approximately on f. 88. Then follows a detailed account of the events of 1848 and 1849. After = lacuna between ff. 111 and 112 (apparently about 17 ff. lost, according to the original pagination), there begins a collection of official documents chiefly pertaining to 1271/1855. After f. 119 there is another lacuna, of about 30 folios, and on ff. 120-142 the text continues in *Hindustānī*. Another lacuna after f. 142 (approximately 28 ff.) Ff. 143-200 contain the story of the Mutiny, chiefly in connection with Lucknow, but other places are also mentioned. At the end are described the notions taken by the generals Outram, Dalhousie, and others. The book ends with a genealogical list, in *Hindustānī*, giving particulars = to the family relations of the *nawwābs*. It seems therefore to be a first-hand detailed document for the study of the history of the Mutiny. Apparently only the portion corresponding to the British Museum MS (Or. 1821) has been lithographed in Lucknow, 1879, under the title of *Sawānī-ḥāt-i-salāṭīn-i-Āud'h*. The work begins abruptly:

ذکر (أ) داب دستور طریق تحریر مورخین اخبار و سوانح روزگار ناهنجار

باید دانست که مورخین اخبار بر سه قسم هستند الم

The real beginning is found on f. 1v:

ذکر نسب نامه خاندان عالیشان بادشاه آوده الم

Written shortly after 1279/1862 (which year is mentioned on f. 205v), apparently = autograph copy.

Ff. 205; S 10,5 x 7,75; 9 x 5; ll 21, no jadwala. Europ. pap., thickness 10=0,43 mm. Ind. nast., index: a=5; b=6; c=6,5; d=3; k=7; n=3,5 mm. Cond. not good. Eaten in the middle by white-ants. Purchased: 16. xi. 1928, Lucknow.

II. BIOGRAPHY.

932.

خلاصة الأشعار و زبدة الإنكار

Khulāṣatu'l-ash'ār wa zubdatu'l-afkār.

III 357.

A small fragment of the original detailed version of the famous biographical work on Persian poets, by Taqiyyu'd-dīn Kāshī (born ca. 946/1539-40, d. after 1016/1608). He composed the main portion of the work in 986/1577-8, and finally revised and amplified it in 1016/1607-8. See EIO 887: Sprenger 13-46; Pertsch 610; JRAS IX, p. 126; Bk 684, etc. The present fragment contains only a portion of the *third Rubu* (or the fourth *mujallad*), dealing with the poets of the beg. of the ix/xv c. (Nos. 109-116 on p. 19 of Sprenger's catalogue), and gives only seven complete and one incomplete biographies:

1. *Adhart*,—only extracts from his *diwān*, f. 1.
2. *Kamāl-i-Ghiyāth Shīrāzī* (d. 848/1444), f. 15v.
3. *Khayālī Bukhārī* (mid. ix/xv c.), f. 31.
4. *Kātibī*, Shamsu'd-dīn Muḥammad Nishāpūrī (d. 838/1434-5), f. 37.
5. *Fattāḥī Nishāpūrī* (d. 852/1448), f. 114.
6. *Badru'd-dīn Shāshī Shīrwānī* (d. 754/1353), f. 134v.
7. *Sharafu'd-dīn 'Alī Makhdūm* (d. 858/1454), f. 181.
8. *Lufḡu'l-lah Nishāpūrī* (ca. beg. ix/xv), f. 204.

Beg. of the biography of Kamāl-i-Ghiyāth (f. 15v):

ذکر املح الشعرا مولانا کمال غیاث شیرازی، سرور شوخ طبعان و معرکه
کبران و پیشوای خوش فهمان و مستعدان زمان الم

Copied about 1290/1873 (the date of a note of purchase on f. 210v).

Ff. 210; 8 10×8.5; 0.5×3.5; H 12, == jadvials. Or. pap., thickness 10= 0.02 mm. Good Ind. nat., index: a=3; b=5; c=5; d=2; k=3.5; n=3.5 mm. Cond. good. Slightly worm-eaten. Purchased: J. xl. 1926, Lucknow.

933.

منتخب تذکره حسین دوست

Muntakhab-i-Tadhkira-i-Ḥusayn-Dūst.

III 356.

An abbreviated version of the well-known biographical and hagiological work of Mir Ḥusayn Dūst b. Abī Talīb Sanbhalī, who completed it in 1163/1750. See R. 372; Sprenger 134-5; Bk 694. It was lith. in Lucknow, 1875. For another work by the same author, completed in 1203/1789, see IVASB 1757. The present version does not contain a preface, or *khāṭima*, so the name

of the abbreviator and the date of compilation remain unknown.
Beg.

انتخاب بعضی از لطایف و اشعار تذکرة میر حسین دوست ... مقربان
حضرت رحمانی شمیم ابو الحسن خرقانی زبدة اولیای صاحب کمال النعم

The last biography is that of Yaktā (f. 118).

Dated the 11th Jun. I 1250/the 18th Sept. 1834.

Ff. 118; S 9,25×6; 7,5×3,5; ll 15, no fadwals. Or. pap., thickness 10=0,81 mm. Incl. nast. and occasionally shikasta, index: a=3,5; b=5; c=5; d=2,5; k=5; n=4 mm. Cond. not good, worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

III. TOPOGRAPHY AND TRAVELS.

934.

جذب القلوب إلى ديار المصبوب

Jadhbu'l-qulūb ilā diyāri'l-maḥbūb.

III 280.

The well-known work on the historical topography of Medina, compiled from Arabic sources in 908/1500, at Medina, and completed at Delhi in 1001/1592-3, by 'Abdu'l-Ḥaqq b. Sayfī'd-dīn at-Turk ad-Dihlawī al-Bukharī (d. 1053/1643-4), see f. 6. It is chiefly based (see f. 6) on Nūru'd-dīn 'Alī b. 'Aḥfā'd-dīn 'Abdī'l-lah b. Aḥmad al-Ḥusaynī as-Samḥūdī al-Madani's (d. 911/1505-6) work on this subject, the *Wafā'u'l-wafā bi-akhbār dāri'l-Muṣṭafā*, which in its turn is an extract from an earlier composition, the *Iqtifā'u'l-wafā* (comp. 886/1481). See EIO 720-2; EB 195-8; R 223; Pertsch 512; CHL II, 355; Palmer 10; Bk 643-4. Printed in Calcutta, 1847; lith. in Lucknow, 1865, 1869; Cawnpore, 1893. It is divided into 17 *bāḥs* (f. 7); their headings are given in full in EIO 720. Beg.

عد شكره از تشنگي غم رستم ... الحمد لله و سلام على عباده الذين

..... اما بعد (f. 6) ميگويد نقير حقير ... عبد الصق بن سيف الدين الميم

Copied in the beg. of the xii/xviii c. (an 'arr-i-dida dated 1145/1732-3 on f. 1). Notes and corrections on the margins.

Ff. 217; 8 8,75 x 6,25; 6 x 3; ll 17, no jadwal. Brownish Or. pap., thickness 10=0,86 mm. Ind. nat., index: a=3; b=5; c=5; d=2; e=5; n=3,5 mm. Cond. fairly good. Worm-eaten, especially towards the end. Purchased: 15, ix. 1930, Lucknow.

935.

مرآة الاحوال جعلی نما

Mir'ātu'l-aḥwāl-i-jahān-namā.

III 488.

An incomplete copy of the memoirs of Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Isfahānī al-Bahbahānī, containing his autobiography, notes on his contemporaries, reminiscences of his journeys in Persia and India, etc. They were completed ca. 1225/1810. The work is divided into *maṭlaba*, *maqṣada*, etc. See IVASB 278. The present copy breaks off at the end of the *second maqṣad* of the fifth *maṭlab* (f. 69v), and thus contains a little more than half of the book. Beg. ■ usual:

الصد لله الذي جعل العلماء ورثة الانبياء ... فبعد، جنين كويد بنده

جانی احمد بن محمد علي بن محمد باقر اصفهانی الميم

■
TOPOGRAPHY AND TRAVELS.

Copied about the middle of the xiii/xix c. A few marginal notes.

Ff. 99; ■ $8,75 \times 6,25$; $7,25 \times 4,25$; l 17, no jadwal. Europ. pap., thickness $10=0,77$ mm. Ind. nast., index: $a=3,6$; $b=5$; $c=5$; $d=3$; $k=5$; $n=3$ mm.
Cond. good. Purchased: Calcutta, 19. v. 1927.

IV. LEGENDS AND TALES.

1. Religious legends.

936.

قصص الانبياء

Qisāṣu'l-anbiyā'.

III 358.

Legends about prophets, from Adam to Muḥammad and early khalifs, by Ishaq b. Ibrāhīm b. Maṣṣūr b. Khalaf an-Nishābūrī (f. 2). It is the same work as EIO 590; Blochet 361-5; R 143; Leyden C. III, 16; Pertsch 978; Fl II, 370; Ḥajjī Khalifa IV, 518. It is generally accepted that the work was composed in the v/xi c. In the present copy there are apparently no references to other books; the language and the orthography have obviously been modernised, but traces of early diction are left everywhere.

The work is divided into chapters, called *qisṣa*, each devoted to some particular prophet. Beg.

الحمد لله الحميد المبدى المعيد رب العالمين ... بعد از ثلثی خدای
تزوجل ... یاد کنیم از قصص قرآن و قصه پیغمبران اله

Copied in the end of the xi/xvii c. Full page illustrations (practically effaced) at the beginning and end. Double full page *ḥawāṣṣ*. Smaller illustrations, comparatively good, but not properly preserved, on ff. 17, 24, 35, 40, 60v, 61v, 70, 80, 95, 102, 112v, 123, 138, 148, 206v, 219v.

Ff. 226: S 12,25 × 8,5; 7,75 × 4,75; ll 14, within double *jadwāl*s. Ov. pap., thickness 10=0,73 mm. Good Ind. nast., index: a=2,5; b=4,5; c=4,5; d=1,5; h=4,5; n=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 15. XI. 1926, I, unknown.

937.

احسن القصص

Aḥsanu'l-qisṣaṣ.

III 284.

A detailed history of Muḥammad, by Muḥammad b. Maḥmūd Khāwand Shāh (f. 1v). It is incomplete in the present copy, and there is no mention of the date of composition or the real title. The latter is given on f. 1, and it is not quite certain whether it is genuine or not. The author is most probably identical with Mu'īnu'd-dīn (Muḥammad) b. Sirājī'd-dīn Maḥmūd Khāwand Shāh, to whom belongs the authorship of the *Ganj-i-sa'adat*, or *Kanzu's-sa'adat*, a sufico-theological treatise, written in 1073 1662-3 (see IVASB 1275). His father, Khāwand Maḥmūd, was a famous Naqshbandi shaykh, who died in 1052/1642-3. The treatise deals concisely with the pre-*hiḡra* life of Muḥammad, and

then proceeds with the narrative year by year (p. 131v). This copy breaks off apparently in the middle of the seventh year (beg. on f. 295v). There are occasional references to the sources, and especially to the *Rauḍatu'l-ahḍāb* (IvASB 53, IvC 12). Beg.

عزوان صحیفه مرادات و فهرست مجموعه سعادت مبنی از حکایات
 ارباب ... اما بعد چندی کوید اضعف عباد الله محمد بن محمود خاویز
 (خاوند) شاه الم

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c. 16 leaves in the beg. are of more modern origin.

Ff. 311; S 9,25 x 5,5; 7,5 x 3,5; H 19, no jadwals. Or. pap., thickness 10=0,79 mm. Good Ind. nat., index: a=2; b=7; c=5; d=2; h=4,5; n=4 mm. Cond. bad. Badly damaged by water or dampness. Marginal rubrics, a few marginal notes. Purchased: 18. xi. 1929, Lucknow.

938.

احسن القصص

Aḥṣanu'l-qisṣa.

III 281.

A translation and explanation of the legend of Joseph, as narrated in the XIIth chapter of the Coran. The author calls himself (f. 2) 'Abdu'l-'Azīm Ḥusaynī Iṣfahānī. He does not mention the date of composition, and never quotes his authorities. All that can be learnt about him is an allusion to his having written the work at Lucknow (f. 2). The book is apparently not mentioned in other catalogues. Beg.

الحمد لله ... این قصه یوسف را زیاده است و خدائ تعالی این قصه

را احسن القصص یعنی نیکوترین قصهها الم

Dated the 10th Shawwāl 1239/the 8th June 1824.

Ff. 79; S 8,5 x 6; 6,75 x 4; H 12, no jadwals. Or. pap., thickness 10=0,96 mm. Good Ind. nat., index: a=2,5; b=4; c=4; d=2; h=3; n=3,5 mm. Cond. not good: badly worm-eaten in the middle. Purchased: 18. xi. 1929, Lucknow.

939.

مختار نامه

Mukhtār-nāma.

III 290.

A version of the legends about Mukhtār b. Abī 'Ubayda b. Mas'ūd ath-Thaqafi, the famous Shi'ite hero, apparently very closely following IvC 378 and Bk 505, but different from them and from other known copies in wording. It is divided into 14 *maḥlisas*; the name of the compiler and the date of composition are not given. For the purpose of identification, if in future another

copy should be found, the headings of a few *majlises* are here quoted :

(f. 8v) مجلس اول، در ذکر بند افتادن امیر مختار و خلاص کردن

او را کثیر معلم، خداوند اخبار ابو حنیفه دینوری گوید که آنم

(f. 52) مجلس پنجم، در ذکر مشور گرفتن امیر مختار از شاهزاده

محمد حنیفه بتزوج کردن و رفتن او بکوفه و احوالات

آن الم

(f. 97) مجلس دهم، در ذکر امیر ابراهیم بن مالک اشتر بحرب

عبد الله زیاد و شکست دادن املعون و غنیمت کردن سپاه

او را و احوالات آن الم

(f. 128v) مجلس چهاردهم، در ذکر کشته شدن ابن زیاد از دست امیر

ابراهیم با هفتاد هزار یزیدی و رفتن امیر ابراهیم بر سر

عبد الملک بن مروان حکم علیه اللعنة و آمدن مصعب بن

زبیر بکوفه الم

Beg. of the work :

الحمد لله ... اما بعد، چنین میگوید محمد بن احمد نجفی رحمه الله

علیه از زبان زید ... چون (مختار) در شکم مادر بود هاتفی اولاد داد الم

Dated the 14th Rajab 1220/the 8th Oct. 1805; scribe: ■ Muḥammad Ḥusayn Ridāwī, who wrote nt Shihjahnkbāḍ. Notes and seals ■ f. 1.

Ff. 138; S 9,25×5,75; 7×3,5; ll 16, within jadwals. Or. pap. thickness 10=0,74 mm. Ind. nast., index: a=2,5; b=4; c=5,5; d=2; k=5; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 14. xi. 1923, Lucknow.

940.

مصیبت الغراء

Muḥīṭu'l-ghirā'.

III 378.

A compendium of legends concerning the fate and sufferings of the Shi'ite Imāms, adopted for preaching at mourning assemblies. The author (f. 1) Faql-'Alī b. Aqā Maḥmūd b. Aqā Aḥmad al-Isfahānī, started his work in 1208/1793-4 (f. 1v), but completed it only in 1222/1807-8. It is divided into 20 'seas' (*baḥr*), which are subdivided into *naḥrs*, *chashmas*, *naḥas*, *majlises*, etc. Each of these *baḥrs* is devoted to the narrative concerning some particular hero. In addition to Muḥammad, Faṭīma and the 12 Imāms, there ■ stories about the fate of Muslim b. 'Uqayl (*baḥr*

V), and his sons (*baḥr VI*). The present copy is apparently slightly incomplete at the end. Bag.

الحمد لله الذي جعل البكاء على الحسين ... من حاضرات مجلس
غرا و ذاکران جناب سید الشهداء الخ

Notes on a fly-leaf at the beginning.

Copied in the beginning of the xiii/xix c. Incidental marginal notes and poetical quotations. Seal on f. 1, erased.

Ff. 203; 8 12×8; 10×6,5; ll 22, no *jadwals*. Or. pap. (mostly new margins), thickness 10=0,72 mm. Ind. nast. (different on ff. 125v-175), index: *a*=2,5; *b*=3; *c*=4; *d*=2; *k*=5; *n*=2 mm. Cond. good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

941.

مصیبت نامه

Muṣibat-nāma.

III 468.

One of the numerous collections of Shi'ite legends concerning the sufferings of the Imams. It is incomplete both at the beginning and the end, and there are no indications as to the real title of the book and the name of its author. It is divided into 10 (?) *maṣliḥas*. The first is incomplete at the beginning; the II, on the sufferings of Muḥammad, f. 27v; III, on Muḥammad's death, f. 48; IV, on the sufferings of 'Alī, f. 67; V, on his death, f. 87v; VI, on the death of Imām Ḥasan, f. 224v; VII, on Ḥusayn's departure to Mekka, f. 241v; VIII, on the death of the sons of Muslim b. 'Uqayl, f. 268; IX, on Ḥusayn's arrival at Kerbela, f. 111v; X, on his death, f. 142v. Ff. 103-212 are misplaced, and must follow after f. 272. On f. 172v there is another heading, although it is not stated whether it does or does not form a separate *maṣliḥa*:

بردن سرهای شهد (sic) و اهل بیت رسالت را از نشت کربلا بگونه
و از انجا بشام

And on f. 210v:—

در بیان عقوبت قاتلان حضرت امام حسین

Copied in the beg. of the xiii/xix c. Waqf seals on several folios.

Ff. 272; 8 8,25×5; 7,25×3,75; ll 15, no *jadwals*. Or. pap., thickness 10=0,87 mm. Ind. nast., index: *a*=4; *b*=7; *c*=5; *d*=2; *k*=7; *n*=4 mm. Cond. not good. Worm-eaten, pasted. Purchased: Calcutta, 10. v. 1927.

942.

مصیبت نامه

Muṣibat-nāma.

III 476.

Another collection of Shi'ite legends, of the same character as No. 941, also divided into numbered *maṣliḥas*. It is apparently

incomplete both at the beginning and the end. The first heading is found on f. 32,—it is the third *bāb*, not *maǧlis*, probably so written by mistake :

باب سیوم در شهادت حضرت امیر المؤمنین علی ابن ابی طالب

علیه السلام

The last is the 10th *maǧlis* (f. 149v) :

مجلس دهم در ذکر بعضی وقایع که بعد از شهادت امام حسین

علیه السلام و برین سرهای شهدا و اولاد انحضرت بشام

These stories are narrated in the ordinary style of legends, without pretending to constitute learned tract or tradition.

Copied about the middle of the xiii/xix c.

Ff. 103; S 8,75×6,75; 8,25×3,5; ll 15, no *jadwals*. Or. pap., thickness 10=0,55 mm. Good Ind. nast., index: a=3; b=4; c=4; d=2; k=4; n=3 mm. Cond. very good. Purchased: 19. v. 1927, Calcutta.

943.

رساله ابو نصیر طوسی

Risāla-i-Abū Naṣīr Ṭūsī.

III 305.

One of the numerous versions of the *Sirāj-i-gulāb*, etc.; of. IvC 753, IvASB 1008-1012, 1770. It is an exposition of Muhammadan religious folklore in a catechetic form. The authorship is here attributed to Abū Naṣīr Ṭūsī,—apparently a corruption of the name of Naṣīru'd-dīn Ṭūsī; it is a collection of questions of different unbelievers and replies to them given by Muhammad and, after him, by 'Alī. The questions begin uniformly with خبر کن مرا. It is impossible to ascertain the real compiler, and the date of his composition. Beg.

الحمد لله ... بدانکه این کتاب از تصنیفات خواجه ابو نصیر طوسی

است در صفت آفرینش آسمان و زمین و آنچه واقع شده از عجائب

و غرائب و قصای پیغمبران و حکایات گذشتگان الهی

Dated the 2nd Jum. II 1202/the 6th July 1875. A few marginal notes.

Ff. 41; S 7,5×5,75; 8,25×4,25; ll 13, no *jadwals*. Europ. pap., thickness 10=0,56 mm. Ind. nast., index: a=4; b=6; c=5; d=3; k=8; n=3 mm. Cond. good. Slightly pasted. Purchased: 15. xi. 1920, Lucknow.

2. Tales.

944.

حسن و عشق

Husn-u 'ishq.

III 329.

The well-known allegorical tale, by Ni'mat Khān 'Ālī (d. 1121-2/1709-10), see IvPS (I) 816 (22); IvC 149; IvASB 828 (3). Beg. = usual:

حديث عشق شد زيب بيانم ... عرايس ابتكار معاني را انج

Copied in the beg. of the xii/xix c.

Ft. 27; 8 9×5.75; 5.26×3.5; ll 9, no jadwale. Or. pap., thickness 10=1.86 mm. Ind. nest., index: a=3.5; b=5; c=5; d=4; k=5; n=5 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 16. xi. 1926, Lucknow.

945.

بوستان خيال

Būstān-i-Khayāl.

III 279 (1).

The eighth volume of this large collection of fairy tales, which was composed between 1155 and 1169/1742-1756, by Muḥammad Taqī al-Husaynī (Ahmadābādī Gujrātī) who used the *takhalluṣ* Khayāl (d. 1173/1760). For a description of an almost complete copy see EB 480; also EIO 833-45, R 770-2, IvASB 305, where references to other catalogues are given. Add: RsBr 62-7; Bk 749-85. It was lithographed in two huge vols. (Lucknow?—apparently only in part). This copy seemingly coincides with Bk 755. It is called in the beginning (f. 1).

کستان دوم از بهار سیوم از کتاب بوستان خيال که موسوم است
بضرر شيد نامه

But in the colophon (f. 231) it is called the first vol. of the third *Bahār*. Beginning as Bk 755:

ادای حمد و سپاس رب العالمین حکیم علیم ... الحمد لله ... آغاز
کستان دوم انج

Dated the 25th Muḥarram 1271/the 25th Sept. 1855, Lucknow.

Ft. 231; 8 12×7.5; 9.25×5; ll 19, no jadwale. Europ. pap., thickness 10=0.43 mm. Ind. nest., index: a=4; b=5; c=5; d=3; k=7; n=2.5 mm. Cond. good; slightly worm-eaten. Purchased 16. xi. 1926, Lucknow.

946.

The same.

III 279 (2).

The twelfth volume of the same work, see No. 945. So it is styled on f. lv and in the colophon; no information is given as to which *daṣṭar* of the third *Bahār* it constitutes. Beg. = usual:

زبان انسانی شمع انجمن سخن وقتی تواند شد ... اما بعد، چذین گوید
عبد الله المتعالی الخ

Copied about the middle of the xiii/xix c.

Ff. 246; S 11,5 × 7,5; 3,25 × 5; ll 17, no jadwals. European paper; thickness 10=0,39 mm. Ind. nast., index: a=3,5; b=3,5; c=3; d=2; k=5; n=3,5 mm. Cond. good. Purchased: 18. xi. 1926, Lucknow.

947.

The same.

III 279 (3).

Another copy of the same *twelfth* volume, see No. 946. Beg. as in the preceding copy.

Transcribed about the middle of the xiii/xix c.

Ff. 248; S 11,5 × 7,5; 3,25 × 5; ll 17, no jadwals. Europ. pap., thickness 10=0,52 mm. Ind. nast., index: a=2,5; b=4; c=4,5; d=2; k=4; n=4 mm. Cond. good: Purchased: 18. xi. 1926, Lucknow.

948.

The same.

III 279 (4,5).

Another copy of the same *twelfth* volume, see No. 946. It differs from the preceding two at the end. Beg. as in No. 946.

Dated the 13th Šafar 1230/the 25th Jan. 1815.

■ vols. Ff. 528; S 9,5 × 5,75; 7 × 3,75; ll 16, no jadwals. Or. pap., thickness 10=0,86 mm. Bad, coarse Ind. nast., index: a=4; b=10; c=7; d=4; k=5; n=7 mm. Cond. not good. Worm-eaten and badly pasted. Purchased: 25. xi. 1926, Lucknow.

949.

دل افروز

Dil-afroz.

III 504.

Love story of Shāh Hushang, written in bombastic ornate prose. The name of the compiler and the date of composition are not mentioned. Beg.

بہلان خوش الحان سخندانی و عندلیبیان نغمہ سنج کلشن معانی
ایں داستانی نازہ تر از گل و ریحان بدینگونه سرایندہ اند الخ

Dated the ■■ Šafar 1189/the 27th Apr. 1775. Scribe: Āyatu'l-lah b. Gul-Muhammad b. 'Alī Muhammad, an inhabitant of Ara, in Bihār. Occasional interlinear glosses to rare words. Quotations ■ the end.

Ff. 70; S 9,75 × 6,25; 3 × 4,25; ll 17, no jadwals. Grey Or. pap., thickness 10=1,84 mm. Ind. nast., different hands. Index (first half): a=4; b=5; c=5; d=3; k=4; n=4 mm. Cond. very bad, much worm-eaten. Purchased: ■ xi. 1927, Calcutta.

V. EPISTOLARY MODELS, SPECIMENS OF ORNATE PROSE, ETC.

950.

مجموعه در انشا

Majmū'a dar inshā.

III 326a.

Works of Zuhūrī (d. ca. 1025/1616) and of Naṣīrā-i-Hamadānī (d. 1030/1621).

1. (ff. 1-10). *Dibācha-i-Gulzār-i-Ibrāhīm*, by Zuhūrī, or Nūrā'd-dīn Muḥammad Turshizī, see IvASB 356; IvC 139; Beg. as usual, see IvC 139 (2).

2. (ff. 10-28). *Dibācha-i-Khwān-i-Khalīl*, by the same author. Beg. as usual, see IvC 139 (3).

3. (ff. 28-36v). *Dibācha-i-Nawrās*, by the same author. Beg. as usual, see IvC 139 (1).

4. (ff. 36v-86). *Dibāchu wa Ruq'āt*, by Naṣīrā, or Muḥammad Naṣīr al-Imāmī al-Hamadānī. This collection of his works is apparently the same as the *Baytu'ah-sharaf-i-ma'ānī*, described in IvC 140. Beg. as in that copy:

مبدئي كه سبعة مملكات هفت آسمان نمونه از بدائع انشا لطائف اله

There is a *Dibācha-i-Diwān-i-Naṣīrā* (f. 40); another *Dibācha* (f. 41v); another on f. 48v; *Dar talab-i-Aṣṭulāb* (f. 47v); *Dibācha-i-bayāḥ* (f. 48v); *Dar talab-i-'ayniak* (f. 49), etc., letters to private individuals. There is no division into *bābs* or *faṣls*.

Dated the 20th Rab. I 1131 (?) the 10th Febr. 1719. Occasional interlinear glosses and emendations in the margins.

Ff. 86; 8 7 × 4.5; 5 × 3; ll 13, no jawals. Gray Or. pap., thickness 10=0.82 mm. Pers. nat., index: a=2.5; b=4.5; c=4.5; d=2; h=7; n=2.5 Cond. not quite good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

951.

رقعات امان الله حسيني

Ruq'āt-i-Amānu'l-lah Ḥusaynī.

III 340.

A collection of letters on Sufi subjects, addressed to different eminent Indian Sufis at the beginning of the xi/xvii c., by Amānu'l-lah Ḥusaynī, or Amānu'l-lah b. Mahābat Khān Khān-Khānān Sipahsālār b. Mir Muḥammad Ghayūr, who held the titles of Khānazād Khān Firūz-Jang and later Khānzamān (d. 1044-6/1634-7). The names of the shaykhs to whom the letters are addressed are given in EIO 1893. See IvPS(I) 787(3); EIO 1763(7), 1893, 2934; CHL II, 699; Pertech 129; Bk 270(?). Cf.

R 509, 877, EIO 2077, etc. Lith. Lucknow, 1289; printed in Calcutta. Beg. as usual:

حمد وافر خداييرا که باقوت قوت ناطقه بى بها ... اما بعد، چنين گويد

[که] محضر اين رتعات امان الله حسينى النعم

Dated the 15th Šafar 1213/the 29th July 1798. Slightly incomplete at the end.

*Fl. 1-20v; S 3,25×6; 7×4,25; ll 15, within jadwals. Or. pap., thickness 10=1,11 mm. Ind. nest., index: a=4; b=5; c=5; d=3; k=5; n=4. Cond. tol. good. Slightly worm-eaten and pested. Purchased: 17. xl. 1920, Lucknow.

952.

منشآت سيف خان

Munsha'at-i-Sayf-Khān.

III 456.

A collection of letters, official and private, written by Sayf-Khān, or Mirzā Šafi, a governor of Bengal (d. 1049/1639-40, see R 1048), or by others on his behalf, apparently identical with the *Nigristān* of Munir, or Abū'l-Barakāt b. 'Abdī'l-Majīd Lahūrī (d. 1054/1644), who arranged them in 1050/1640-1 (see f. 1v). The name of Munir is apparently not mentioned in the present copy, which is incomplete at the end, breaking off at f. 59v, l. 6 of the next copy, No. 953. The epistles are arranged in the usual way; first are given letters to princes, then to different nobles, friends, etc. Towards the end headings are rarely written. Beg.

بعد از حمد ایزد جل و علی (sic) و پس از درود ... بر راز شناسایی

سختی نهفته نماید مکانیکه از زبان خدیو پاک روانی سيف خان به

بعضی خواندنی النعم

Copied in the beg. of the xli/xix c.

Fl. ■; S 9×6; 7×3; ll 15, no jadwals. Or. pap., thickness 10=1,12 mm. Ind. nest., index: a=3; b=5; c=5; d=2,5; k=5; n=4 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 14. iii. 1927, Calcutta.

953.

The same.

III 493.

Another copy of the same work (No. 952), also incomplete at the end, although giving a larger portion of the text than the former. It is, however, very badly and carelessly written. The order of the individual letters is different in both copies. Beg. as in No. 952.

Copied in the beg. of the xiii/xix c., by two different scribes (the copyist of ff. 20— and is probably identical with the — of No. 952).

Ff. 81; 8 9 x 8; 8,5 x 3,5; 11 13, no *jadwala*. Or. pap., thickness 10=0,82 mm. Ind. *shikasta* and *nast.*, index (f. 15): a=3; b=4; c=4; d=2; h=5; n=2,5 mm. Cond. not good. Worm-eaten. Purchased: Calcutta, 14. iii. 1927.

954.

مجموعه منشآت

Majmū'a-i-munsha'āt.

III 325.

A kind of anthology of epistolary models, containing many interesting diplomatic and official letters. The name of the compiler, and the title of the book are not given. The great majority of the letters belong to the first half of the xi/xvii c. In many of them references appear to 'Abbās, probably the first (of. ff. 6, 12v, 15, 27v, etc.) On f. 1v the heading is given in red ink as:

تعارف میرزا مهدی برای بعضی سلاطین قلمی داشته از زبان برادر
زاده شهنشاهی

but the letters by Mirzā Mahdī are given only later on, on f. 6. Specimens are given from almost every stylist of the beg. of xi/xvii c., such as Naṣīrā (of. here No. 950), ff. 10v, 38, etc.; Tāhīr Wāhīd, ff. 18, 17, 54, etc.; Naṣīrī, f. 37v; 'Urīfī, f. 37v; Kallīm, f. 38v, etc. There are only few quotations from early authors, such as Jāmī (f. 52). On the whole the collection may yield some interesting historical information. Beg.

تعارف عمال و رانیات اجابت مشهور و شرافت تسلیمات الهی

Many marginal notes. A *ḥisrī* of principal headings on a fly-leaf at the beginning.

Copied apparently in 1181/1718, like No. 950, of which the present volume formed originally a portion.

Ff. 65; for measurements and other details — No. 950.

955.

منشآت طاهر رحید

Munsha'āt-i-Tāhīr Wāhīd.

III 346.

A collection of official and diplomatic documents, private letters to different persons of note, specimens of ornate prose, etc., mostly belonging to the correspondence of the Safawī Shāhs of Persia in the end of the xi/xvii c. It was compiled by Muḥammad Tāhīr b. Ḥusayn Khān Qazwīnī, with the *takhalluṣ* Wāhīd (d. in 1110/1698 or 1120/1708), who has already been mentioned above (No. 928) as the author of the 'Abbās-nāma. It is peculiar that in

different known copies the number and the order of the specimens vary considerably. The present copy appears to be the largest of all, see R 810-11; EB 1387-8; Blochet 684; CHL II, 1269, etc., 11th. Calcutta, 1828; Lucknow, 1868, 1873, etc.; and although there is a lacuna after f. 7, comprising probably 33 leaves, it can be supplemented by the copy described in the next note, see No. 956, f. 4v, last line to f. 80, approximately. The principal items of the diplomatic correspondence have already been mentioned in R 810 and EB 1387. In the later part of the book there are numerous *dibāchas* or *khātimas* to different works (including the author's own history, f. 56v, a work on rhetoric, f. 80v, etc.), which are of value for bibliographical purposes. A large number of letters to different officials, divines, poets, dar-wishes, etc., may also be interesting. Beg. of the treatise, as in R 810:

مکتوبی کہ مصحوب امارت پناہ کلب علی سلطان سبیل سید بطواندگار
روم فرستادہ شد ... انامل تادیم محمدت قدیمی مفتاح کنجینہ مقابل الیم

Dated the 9th Muharram 1258/the 20th Febr. 1842. Scribe: Rām Prashād = of Hildes Ray, in a village near Cawnpore. Few marginal corrections.

Ff. 253; 8 10×6; 7×3,5; 11 15, no jadvāls. Or. pap., thickness 10=0,07 mm. Ind. nask, index: a=4; b=0; c=0; d=3; k=6; n=4,5 mm. Cond. tol. good. Worm-eaten. Purchased; 12. xi. 1926, Lucknow.

956.

The same.

III 334.

A fragment of the same *Inshā*, No. 955, corresponding roughly with the first 44 folios of the preceding copy. The order of the separate letters is here often different from that in No. 955. The heading of the first complete item is (f. 4):

در جواب مکتوب سلطان مراد بخش فرستہ، ثمر پیشرس نہال
پیوند دوستی الیم

Copied towards the beg. of the xiii/xix c.

Ff. 127; 8 7,25×3,75; 5,25×2,5; 11 11, within jadvāls. Or. pap., thickness 10=0,63 mm. Ind. nask, index: a=3; b=0; c=0; d=2; k=0; n=4 mm. Cond. tol. good. Slightly worm-eaten. Purchased; 15. xi. 1926, Lucknow.

957.

عیش افزا

'Aysh-afzā.

III 324.

A short treatise on composition, containing bombastic and flowery descriptions of every part of the human body, after the

style of the *Sarāpā*, in prose and verse. The author apparently does not mention his own name, and in the colophon he is called Nusrat Mulla Balaqī (?) Diblāwī (not clearly written). The work is dedicated to Aurangzib (f. 3); Delhi is given as the place of composition (f. 3v), but the exact date of compilation is not mentioned. It is impossible to find out whether or not this Nusrat has anything to do with Dilāwar Khān Muhammad Na'im Lahūrī, Nusrat (d. 1136/1726-7), who is mentioned in the *Sarw-i-Āzād*, see IvC 58(79). Beg.

کوهر سپاس و نیایش نثار بارگاه مقدسی میکرداند که الهی

Dated the 10th Dh'l-Qa'da 1124/the 9th Dec. 1712. Scribe: Harīḥān K'hatri, of Bahālpūr (Punjab). Notes and emendations on the margins.

Pl. 44: 8.7 x 5; 6 x 4; ll 13, within red jadwāl. Brownish Or. pap., thickness 10=0.97 mm. Bad Ind. nast. and shikasta, index: a=8; b=7; c=6; d=8; k=6; n=4 mm. Cond. not good. Worm-eaten and pasted. Purchased: 18. xi. 1926, Lucknow.

958.

النشای عجیب

Inshā-i-'a'jīb.

III 340.

A collection of letters to serve as specimens of high epistolary style, by Muhammad Ja'far b. Muhammad Faḍīl of Bijnor (or Bijnaur, a town near Lucknow), see f. ■. The present copy is incomplete at the end, but according to another transcript, IvASB 380, the work was completed in 1118/1706-7. It is divided into three principal sections (*naw'as*):

I—*mukātibāt*, beg. on f. 29v; II—*murāṣilāt*, beg. on f. 49v; III—*ruq'āt*, beg. on f. 82. The majority of these epistles are private letters. Beg. as in IvASB 380:

مفتهای بی منتها و ستایش های لا انتها مرخاقلی را ... اما بعد
برای انور ... مخفی نماد که ... انور محمد جعفر ولد شیم محمد نازل الم

Copied in the beg. of the xii/xix c. Numerous interlinear and marginal glosses and explanations.

*Pl. 27-33v: 8 8.25 x 6; 6.75 x 4.5; ll 14, no jadwāl. Or. brownish pap., thickness 5=0.86 mm. Bold Ind. nast., index: a=6; b=7; c=6; d=8; k=7, n=5 mm. Cond. tol. good. Worm-eaten and pasted. Traces of moisture. Purchased: 17. xi. 1926, Lucknow.

959.

تحفة الصبیل

Tuḥfatu's-ṣiḇyān.

III 341.

A collection of specimens of official and private correspondence, by Ranjhūrdas (son of Ranjīt Rāy of Jaunpūr) who flourished in the middle of the xii/xviii c. The work is intended

for beginners, and was compiled for the author's son کرنش (f. 1v), from copies of his own letters. For his other work, the *Dağā'i-qu'l-inshā'*, see IvC 155. The collection is divided into two *faṣls*: the first, giving letters to different noblemen and high officials of the time (f. 2), and the second (f. 32), giving specimens of private letters. The heading of the first *faṣl* is not marked, and there may have been some other subdivisions which were omitted by the scribe. Beg.

بعد از چهارای شاهد سخن بکگونه سپاس و ستایش منشی کایفات الله

Copied by Mak'hān La'ī in 1229/1814. A few marginal notes and glosses. Ff. 64; S 8×5; 0×3; l 11, no *jadwals*. Or. pap., thickness 10=0.85 mm. Ind. nast., index: a=8; b=5; c=5; d=2; k=8; n=4 mm. Cond. good. Slightly pasted. Purchased: 12. xi. 1920, Lucknow.

960.

انشای لچمی نرانی

Inshā-i-Lachmī Narāyan.

III 352.

Official and private letters, specimens of ornate prose, etc., by Lachmī Narāyan (flourished in the end of the xii/xviii c.), collected, arranged, and provided with a preface in 1205/1790-1 by Muḥammad Fayḍ-Bakhsh b. Ghulām Sarwar of Kākūrl (d. after 1233/1818, cf. R 309, IvC 87). See R 793, where another copy of this work is described. The documents belong mostly to 1183-1195/1799-80; many are valuable for historical research. The work was lith. Lucknow, 1849. Beg.

هر چند طوطی شکرین مقال خامه را... اما بعد امیدوار مغفرت خلاق

اکبر محمد فیض بخش این غلام سرور الم

In the colophon the work is called *Ruḡ'at-i-Lachmī Narāyan Fayḡābādī*.

Copied about the middle of the xiii/xix c.

Ff. 118; S 9.25×5.75; 7×3.25; l 13, no *jadwals*. Or. pap., thickness 10=0.72 mm. Ind. nast., index: a=4; b=5; c=5; d=2; k=4; n=8.5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 15. xi. 1925, Lucknow.

961.

رقعات قتیل

Ruq'āt-i-Qatīl.

III 339.

A collection of epistolary models, composed in 1211/1796-7 (f. 6v), by a Hindu renegade, Dawālī Sing'h, or Muḥammad Hasan (Ḥusayn) Qatīl (born in 1170/1757, lived chiefly in Delhi and Lucknow, d. 1230-3/1815-8). His name appears on f. 3v; he was 41 years old at the time of the composition of the present work (f. 6v). This collection has the appearance of a *majmū'a* of his

munsha'at, not yet finally arranged. It is different from R 794 and CHL II, 707, and contains specimens of private letters, some of them in Arabic (ff. 106-110). Apparently this version has been lith. in Lucknow, 1844, and Cawnpore, 1848. There is apparently no division into chapters. In the beginning a heading is given: *Dibācha-i-dīwān-i-musannif*. His *Dīwān* (cf. Sprenger, 535, Bk 434-5) had probably no prose preface; therefore the word 'Dīwān' obviously refers to the present collection. Beg.

تجلی فراید الغلط روح پرور و تعرس عرایس ... اما بعد (f. 8v)
ایسرویا که از ارلن الی

Copied in the beg. of the xlii/xix c., by different scribes, on different papers. In the middle many headings, intended to be written in red ink, are omitted, and space is left blank for them.

Ft. 137; S (first half) 8,5 x 5,75; 7 x 3,6; II 15, no *jadwals*. Or. pap., thickness 10=0,80 mm. Ind. nat., index: a=2,5; b=5; c=5; d=3; k=4,5; n=3,5 mm. In the second half the handwriting is varied and irregular. Cond. not good. Worm-eaten. Purchased: 15. xi. 1926, Lucknow.

962.

مفط القوائین

Hifzu'l-qawānīn.

III 472.

A treatise on epistolography, composed in 1235/1820-1 (the title as given in the heading is a chronogram for this date, see f. 6), by Hifzu'l-lah (f. 2v), who dedicated it to nawwāb Ahmād 'Alī. The tract has also another title, *Fayḍ-rasān* (f. 6, top). It is divided into four *fayḍ*s, dealing with specimens of correspondence of all possible varieties. It is apparently slightly incomplete at the end. In his lengthy preface the author gives a series of chronograms for 1235/1819-20, the date of the erection of some mosque at Bilāspūr (most probably in the Lucknow province, not in Central India, or in the Simla hills). There are apparently no genuine official documents. Beg.

خوش رنمی قلم برقم ثنای صاحب قلمیست که الی

Copied about the middle of the xlii/xix c. A few corrections on the margins.

* Ft. 1-152v; S 8,5 x 6; 6,5 x 3,5; II 12, no *jadwals*. Or. pap., coloured with green, thickness 10=0,53 mm. Ind. nat., index: a=3; b=5; c=5; d=3; k=12; n=4 mm. Cond. tol. good. Paper becomes brittle and will not last long. Purchased: 10. v. 1927, Calcutta.

963.

مجموعه

Majmū'a.

III 326.

A collection of official documents, contracts, etc., dated up to 1242/1826. There is no preface or *khāṭima*, and the name of the compiler is not mentioned.

On ff. 9-13v there are extracts, in prose and verse, from Fattāhī Nishāpūrī (d. 852/1448), the well-known stylist, cf. IvASB 339. The extract is quite fragmentary. In the colophon it is called (f. 13v):

مختصر منشوری فتاحی نیشاپوری

At the end (f. 14) there is a sorappy note.

Dated (f. 13v) 1883 of the Samvat era, or 1829. Scribe: Dew-Prasād Ray (?).

Ff. 14: 8 9×5.75; 7×3.75; 11 15 (after f. 8 the lines are diagonally written). no jadwala. Or. pap., different quality. Bad Ind. nast. and shikasta. Cond. tol. good. Worm-eaten, pasted. Purchased: 15. xi. 26, Lucknow.

964.

رسوم المتعارفة

Rusūmu'l-muḥādīra.

III 336.

A brief treatise on composition, intended for beginners. It deals with the terms of polite address to different classes of people, expressions used in correspondence, peculiar expressions current in Persia and in India, etc. At the end (ff. 29v-34v) there is a collection of *fard*s and *maṭla*'s, and on ff. 34v-40v specimens of letters from different authors. The name of the author is apparently not given. Beg.

الفاظی چند در القاب و آداب و درود و مفارقات و معادلات خطوطی

از کتب متداوله انشا پردازان الم

Copied in 1888 of the Samvat era, or about 1831 A.D., at Benares, by Gaurī Shankar Pandit. Notes on the fly-leaf and at the end.

Ff. 40: 8 9×5.75; 6.75×3.75; 11 13, no jadwala. Or. pap., thickness 10=0.84 mm. Bad Ind. nast., index: a=3; b=6; c=5; d=3; e=5; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 9. xi. 1926, Lucknow.

965.

تصانیف خیالیرام

Taṣānif-i-Khayālī-rām.

III 337.

A collection of compositions mainly by Khayālī-rām, son of Shankar-lā Saksena, a pupil of Iḥsānu'l-lah Mumtāz of Cawnpore (see Sprenger 282), who flourished in the first half of the xiii/xix c. One work (8) in the volume is by a different author.

1. (ff. 1v-71, 182v-208v, 209-282). *Ganjīna-i-khayāl*. A collection of specimens of bombastic ornate prose, epistolary models, etc. According to the *fihris*t given on ff. 2v-3v, it is divided into 40 *ganja*s. Of these the present volume contains only seven: I-V (ff. 1v-71), dealing with: moral maxims (f. 4, وعظ و پند); *Chihil ḥusn* (f. 10); grammar (حرف صرف, f. 15); specimens of epithets (f. 21v); specimens of commercial and official documents

(خطوط شرعی, f. 23). The *eleventh ganj* (ff. 182v-208v), has a separate title, *Chār jawhār*. It deals with forms for short notes, tricky wording of epistles so as to avoid the use of particular letters, etc. The 15th *ganj* (ff. 209v-262), deals with bombastic laudatory descriptions, etc. As will be shown further on, some other items in this collection belong apparently also to this *ganjīna*. Beg.

حمدی کہ از تصویرش نبع قلم با کلمہ نبی دهن النہ

2. (ff. 72v-181v). *Shārḥ-i-Jawāhiru'l-munāshara*. A commentary, by the author himself, on the XVth *ganj* of his *Ganjīna-i-khayāl*, ■ above, 1. Beg.

خیالی ببرکت الحمد للہ و بمنیت نعمت نبی صلی اللہ النہ

3. (ff. 263v-278v). *Nashr-i-nathra*. A story of the author's own experiences, interspersed with his own poems. It probably forms originally the 12th *ganj* of the *Ganjīna-i-khayāl*, as may be seen from the list of *ganjs* on f. 3. There are apparently no indications as to this in the work itself. At the end there is a chronogram for the date of the death of Tālih-'Alī Khan 'Ayshī, one of the author's teachers, the well-known Urdu poet, see Sprenger 209, i.e., 1239/1820-1 (f. 278v):

ابوای کہ رفتہ زین جہان میش

This item is dated 1240/1824-5, and this date refers apparently to the work itself, as the copy belongs probably to a later period. Beg.

بعد ابتدا بحمد و نعمت کہ سخن را موجب حسن انجام و اختتام

است النہ

4. (ff. 279v-390v). *Muhādīrāt*. A collection of metaphors, etc., in alphabetical order. It is incomplete at the end, probably only a few leaves ■ missing. Beg.

بقام آن حکیمی کو بحکمت '... بعدہ' چنین گوید کفنام خیالی رام النہ

5. (ff. 391v-398v, 531-536v). Fragments of a tract in ornate prose and verse, apparently forming the 10th *ganj* of the *Ganjīna-i-khayāl* (لطائف شرایف, ■ f. 3); it is written in *Hindustani* and divided into numerous sections with the heading *laṭīfa-i-zarīfa*.

6. (ff. 398v-425v). *Silk-i-musalsal*. A treatise on word plays, metaphors, etc., in *Hindustani*, composed in 1287/1850-1, by Chandkā-Prashād Junūn, son of Kalkā-Prashād, who derived

his materials from Khayālī-rām (f. 396v). It is divided into a number of *siḥks*. Beg.

بعد حمد وافر اوز نعمت متکثر کی بندہ کم استعداد چندکا پرشاد تخلص

جنوں خلف کاٹکا پرشاد الخ

7. (ff. 426v-530v). *Maṣūf*. A dictionary of monosyllabic words, Persian and Arabic, by Khayālī-rām. It is slightly incomplete at the end, divided into numerous *ṭiḡāls*, each dealing with ■ new combination. Beg.

شکر خدای عالی کہ خیالی ازین لغات چند کہ نام انہا الخ

Copied towards the end of the xiii/xiv c., after 1207/1850-1 (cf. ff. 424v-426v), perhaps even in the beg. of the xiv/xv c.

Ff. 536: ■ 7,25 x 4,5; 5,25 x 3; li 9, no *jadwals*. Europ. pap., thickness 10=0,88 mm. End Hindu shikasta (up to f. 262); Ind. nast. (f. 263v-end), index (first part): a=9; b=5; c=5; d=2; k=5; n=6 mm. Cond. fairly good. Purchased: 13. ix. 26, Lucknow.

966.

نصرت بلاغت

Fuṣūl-i-balāghat.

III 332.

A collection of epistolary models, specimens of official correspondence, legal and other forms, etc., by Tharwat. Three poets with this name are mentioned by Sprenger, 299. The author of this volume may be identical with Muḥammad Ṣādiq of Lucknow. The copy is incomplete at the end, and the exact date of composition is not given. The work was compiled at the request of Muḥammad Taḥsīn 'Alī Khān (f. 2), and his seal, perhaps indicating his ownership of the present copy, appears on f. 1. It is dated 1261/1845. The latest date in the text (ff. 84v, 86) is apparently 1251/1835; it is therefore probable that the work was completed about 1261/1845. It does not contain original documents; names and dates are almost everywhere replaced by نانی. The treatise is divided into eight *faṣls*: I, on diplomatic correspondence (f. 3); II, on *'arīḍas* (f. 4v); III, on *firmāns* (f. 9v); IV, on private letters to equals (f. 14); V, the same, to people of inferior position (f. 51); VI, the same, to superiors (f. 64); VII, the same, to women (f. 70v); VIII, on legal and other transactions (f. 77v). Beg.

حمد وافر سزارار آں خالق مصلوقات است کہ ... اما بعد، ثروت

ہیتچمدان کوید کہ الخ

Copied about 1261/1845; interlinear glosses, in pencil.

Ft. 88; S $9,25 \times 6$; $7,25 \times 4,25$; ll 9, within double jadwals. Or. pap., thickness $10=0,96$ mm. Bold Ind. nast., index: $a=0$; $b=0$; $c=0$; $d=2$; $k=3$; $n=4,5$ mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 16, xi. 1926, Lucknow.

967.

مجمع القواعد

Majma'u'l-qawā'id.

III 342.

A short tract on epistolary terms, forms, and various useful matters intended for the instruction of beginners:

از بهر استبداد طفلان خود سال که خاطر آنها در باب استدراک القاب
و استتمام آداب و الفاظ راجع بود الهم

The compiler (or scribe?) gives his name at the end of the work as Rājārām of Lucknow. Beg.

بیست ای آنکه بهمد تو چه یارلی دبیر، تا شمه آں کُذد بکاغذ تحریر،

Dated the 28th Sept. (here H/11).

Ft. 31; S $10 \times 6,75$; $3 \times 4,5$; ll 17, no jadwals. Europ. yellowish pap., thickness $10=0,73$ mm. Ind. nast., index: $a=3$; $b=6$; $c=6$; $d=3$; $k=5$; $n=4$ mm. Cond. good. Purchased: 12, xi. 1926, Lucknow.

VI. PROSODY, POETICS, RHETORIC, ETC.

968.

ربیع الاسرار

Rabī'u'l-asrār.

III 330.

A treatise on poetics and rhetoric. The name of the author is not mentioned. The work has also another title (see f. 5v), *Khayāl-angīz*. It is not mentioned by Ḥajjī Khalīfa, and apparently no copy of it is known in other libraries. There are very numerous quotations from Persian and Arabic poets; the latest of them seems to be Jāmī (f. 10). On f. 33 the work is called *Majmū'a-i-mukhtaṣar*, and space is left for a commentary round the text. It has no division into chapters, only terms are explained, without any special order. Taking everything into account the approximate date of composition may be suggested to be the end of the x/xvi c. or beg. of the xi/xvii c. Beg.

سبās و ثنای بی قیاس مرصاعی را که چون معنی در لفظ قرار داد
... اما بعد؛ بدانکه شاعر و ناثر را در کلام و نظم و نثر خواه عربی
و خواه فارسی الهی

Copied apparently towards the end of the xii/xviii c.

Ff. 33; 8 7,75×5,25; 5,75×3; ll 15, no fadwala. Or. pap., thickness 10=0,02 mm. Good ind. mast., index: a=3; b=5; c=5; d=2,5; k=4; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 11. xi. 1928, Lucknow.

969.

مجموعه

Majmū'a.

III 344.

A large collection of works = prosody, lexicography and grammar, chiefly by Ārzū (d. 1189/1758), although it contains also several other works, by different authors.

1. (ff. 1v-17). *Risāla dar 'arūḡ*, or, as it is also called, *Risāla dar kalām-i-mawzūn*, or *Risāla-i-Jāmiyya dar 'arūḡ* (see EIO 2112,1), or, as given here, on f. 1, *Risāla-i-buḥār-i-shi'r*, by Jāmī, see IVASB 612(8). Beg. as usual:

سبās وافر قادری را که حرکت سریع درایر افلاک را ... اما بعد؛ بدانکه
لرباب صناعت عروض الهی

2. (ff. 17v-18v). *Ar-Risālat al-ma'mūla*. A short treatise, or rather = fragment of a larger work, incomplete at the beginning,

on grammar, in Arabic, ascribed in the heading to Sayyid Sharif Jurjānī (d. 816/1414), beg.

هذه رسالة معمولة ... اعلم ان نسبة البصرة الى مذكراها الهـ

Ff. 19-19v — blank.

3. (ff. 20v-24). *Risālat fī'l-'arūd*. A short treatise on prosody, in Arabic, by Muḥammad Rafī'u'd-dīn. The date of composition is not mentioned. Beg.

الحمد لله ربّي و الصلوة على محمد حبيبّه و حبيبّي ... و بعد، يقول
العبد المسكين محمد رفيع الدين الهـ

4. (ff. 25v-48v). *'Aṭīyya-i-kubrā*. The well-known treatise on rhetoric and composition, by Sirāju'd-dīn 'Alī Khān Ārzū, see IV C 177 and IV ASB 394. Beg. as usual:

دبباچه بیان سپاس حضرت سطن اوزدي است که ... ميگويد طفل
دبستان گفت که سراج الدين على خان آرزو الهـ

5. (ff. 47v-98v). *Mawhibat-i-'uzmā*. Another tract on rhetoric, similar to the preceding one, by the same Ārzū. See further on, No. 970, and Bk 854(1). It is also arranged in short paragraphs beginning with *بشنر*. Besides, it is divided into a *muqaddima*, eight *bābs* (ff. 51v, 53, 66, 71v, 75v, 79v, 87v, 91), and a *khātima*, of a few lines, in which the author states that no work on this subject has ever been written. Beg.

فصاحت مايه معاني پردازان ستايش کليمي است ... اما بعد، اين
رساله ايست موسوم بموهبت نظمي در بيان فن معاني زبان فارسي که
سراج الدين علي آرزو بتايد ربانيش رقمي ساخته الهـ

6. (ff. 97-97v). A fragment, containing some anecdotes.

7. (ff. 98v-274). *Gharā'ibu'l-lughāt*, or, it is called in the colophon, *'Aḡā'ib-Gharā'ibi'l-lughāt*, by the same Ārzū. It is a dictionary of Urdu idioms with their equivalents in Persian, Arabic and Turkish, based on an earlier work, also styled the *Gharā'ibu'l-lughāt*, as mentioned in the preface. See R 1030, Bk 888. Beg.

سبكانك لا علم الا ما علمنا انك انت العزيز الحكيم، بعد حمد
و سپاس ... ميگويد فقير سراج الدين علي آرزو تخلص که الهـ

8. (ff. 275-275v). *Fa'ida-i-lughāt-i-darīriyya-i-Fāroḡ*. A list of Persian words with explanations.

9. (ff. 276v-283v). *Risāla-i-manẓūm dar 'arūḍ*. A versified tract on the principles of prosody and versification. The name of the author is not mentioned. Beg. abruptly:

بهر اول هزج بود هوشیار، در مفاعیلن است چار بکار،

10. (ff. 284-298). *Risāla dar bayān-i-hurūf-i-tahajjī*. A treatise on Persian grammar, dealing with suffixes, prefixes, propositions, etc. It begins abruptly, without a preface; the name of the author is not mentioned in it. Beg.

الف، و این چند قسم می باشد، اول و آن اصلی باشد الخ

11. (ff. 299v-352v). *Za'idu'l-fawā'id*, by the same Ārzū, a dictionary of Persian verbs and the abstract nouns derived from them. Beg.

نحمد الله تعالى و تقدس و نصلي ... اما بعد، این رساله ایست
در بیان مصادر الخ

12. (ff. 353v-360v). *Risāla-i-qawā'id*. Jāmi's well-known tract on versification and prosody, see IvC 171, 172(1); IvASB 612(9). Beg. as usual:

بعد از نیمین هموزون ترین کلامی که ... نموده میشود که این
مختصریست الخ

13. (ff. 361v-371v). *Ar-Risālat fi'l-ta'arūḥ*. A short treatise, in Arabic, on foreign words which have become incorporated in the Arabic language, by Muḥammad b. Sirāji'd-dīn al-Munshī. The date of composition is not mentioned. Beg.

حامدا لمن علم ادم الاسماء و عد اختلاف السنه ... و بعد، فهذه رسالة
فی التعریب الخ

14. (ff. 372-374v). Two fragments, one in Arabic, and the other in Persian. The former is a book on definitions (*Risālat fi'l-aḥdād*), beg.

حد الحمد الوصف بالجميل على جهة التفضيل الخ

15. (ff. 375v-383v). *Muzīlu'l-aghālāt*. A short treatise on the correct orthography of some Arabic expressions, in Arabic. The author calls himself Muḥammad Ḥabibu'l-lah, cf. IvC 553. Beg.

الحمد لله الذي هو ثبت الصحاح و مزول الاغلاط الخ

Copied in the beg. of the xiii/xix c. The first three items are transcribed by different hands. Marginal notes and glosses.

Ff. 983; 8 11×6,75; 8,25×4,25; 11 16, no jadwala. Or. pap., thickness 10=0,85 mm. Ind. nast., index: a=4; b=6; c=8; d=3; k=6; n=4 mm. Cond. tol. good. Worm-eaten. Purchased: 13. xi. 1926, Lucknow.

970.

مرهبت عظمی

Mawhibat-i-'uzmā.

III 335.

Another copy of this treatise on rhetoric, by Ārzū, see No. 969(5). The *muqaddima* begins here on f. iv; I *bāb*—f. 9; in other *bābs* the headings have not been written, although space was reserved for them. Beg. ■ in No. 969 (5).

Copied in the beg. of the xiii/xix c. Marginal notes.

Ff. 74; 8 8×4,75; 5,25×2,75; 11 11, ■ jadwala. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=3; b=6; c=6; d=2; k=0; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 13. xi. 1926, Lucknow.

971.

مصطلحات الشعراء

Muṣṭalaḥātu'sh-shu'arā'.

III 340.

The same stylistical dictionary of Persian poetry with numerous quotations, as described in IvC 528 (add reference to Bk 812-3). It was composed in 1180/1766-7, by Siyālkūti Māl Wārasta, of Lahore. Lith. in Lucknow, 1270 and 1805. Beg. as usual:

بسم الله مجربها میضواهم و سفینه کاغذی در بحر سخن میرانم الخ

Dated the 8th Rajab 1242/ the 5th Feb. 1827. A vignette and ornamented opening pages.

Ff. 186; 8 10,5×6,25; 8,75×4; 11 19, within jadwala. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=2,5; b=3; c=4; d=2,5; k=4,5; n=3 mm. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

972.

شجرۃ الامانی

Shajaratu'l-Amāni.

III 343.

A treatise on poetics and Persian grammar, composed in 1206/1791-2, by the same Qatīl ■ mentioned above, ■ No. 961. For other copies see IvC 181, add CHL II, 797-8. It was lithogr. in Lucknow, 1865 and 1872. Present transcript is much better than IvC 181, although in the beginning the red headings are also omitted. Beg. as usual:

قصیم ترین کلامی که از جوش صفا گوهر شافزار ... اما بعد، قلیل
زریده بیان کو که این مختصر مسمی بشجرۃ الامانی الخ

Copied towards the middle of the xii/xix c.

Ft. 20; 8 9,5 x 6; 6 x 3,5; 11 15, no *jadwala*. Or. pap., thickness 10=1,16 mm. Ind. nast., index: a=3,5; b=7; c=5; d=2,5; k=4,5; n=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 12. xi. 28, Lucknow.

973.

نهر القصاحة

Nahru'l-faṣāḥat.

III 333.

A treatise on rhetoric, correcting various jargonie expressions abounding in the Persian as spoken in India, by the same Qatīl, see above, Nos. 961, 972. For other copies see: R 520, 795; CHL II, 1343-5, etc. Lith. Calcutta, 1822; Lucknow, 1843; Cawnpore, 1885, etc. According to R 520, the work was completed in 1214/1799. It is divided into 10 chapters called *manūj*, and is intended as a supplement to the *Shajaratul-'Amānī* (f. 2), see No. 972, an earlier work by the same author. Beg.

ترانه سنجی مقلید قلم در بهارستان صفحه ... اما بعد، قلیل

نلدان ... کوید الم

Copied in 1234 Faḥḥ, i.e., about the middle of the xiii/xix c. Scribe: Motī Singh, surnamed Fīrāq. Emendations on the margins.

Ft. 54; 8 9 x 5,75; 0,75 x 3,75; 11 15, = *jadwala*. Or. pap., thickness 10=0,68 mm. Ind. nast., index: a=4; b=6; c=5; d=2,5; k=6; n=3 mm. Cond. tol. good. Purchased: 13. xi. 28, Lucknow.

974.

دریای لطافت

Daryā-i-laṭāfat.

III 338.

A detailed treatise on Urdu grammar and the peculiarities of the dialect of Delhi, its syntax, also on logic, prosody, poetics, rhetoric and composition. It was originally compiled by Inshā'a'l-lah, son of Mir Māshā'a'l-lah Ja'fari Najafi, who used the *takhalluq* Inshā (d. ca. 1230/1815), but completed by Qatīl (see above, No. 961, 972-3), between 1212 and 1223/1797 and 1808, because it is dedicated to wazīr Sa'adat 'Alī Khān who held office during that period. See R 998-9; Bk 786. The work is divided into a *qadaṭ* (f. 5), subdivided into 5 *durr-dānas*, and seven *jazīras*, subdivided into several *shakhs*, *baladas*, etc. (ff. 88, 108v, 167v, 201v, 217, 226, 232). The work of Qatīl begins with the third *jazīra* (f. 167v). The present copy is slightly incomplete at the beginning, where one leaf is lost. Beg.

... اما بعد، حقیر اتم تراب اقدام فصحا انشا الله متخلص انشا ابن

حکیم میر ما شاو الله جعفری نجفی کوید کہ چون بغایت قادر متعال الم

The work has several additional titles which are mentioned on f. 3v, such as *Irshād-i-Nāẓimī*, *Bahrū's-sa'adat* and *Ḥaqīqat-i-ārdū*. According to Bk 786, it was lith. at Murshidābād, 1850 (?).

Dated the 28th Shā'ban 1243/ the 15th March 1828. Scribe: Jay-Lāl (?). Notes in the margins.

Ff. 269; 8 9×6,5; 8,5×3,5; ll 13, no jadwals. Or. pap., thickness 10=0,85 mm. Bad Hindu nast., index: a=4; b=4,5; c=6; d=8; k=7; n=5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

975.

رسالۃ ضمیر

Risāla-i-Ḍamīr.

III 328.

A treatise on prosody and metres, by Hīrala'ī Ḍamīr of 'Azīmābād (Patna), who flourished in the first half of the xiii/xix c., cf. *Mī'rājū'l-khayāl*, IvC 60, No. 6. In the present copy first different metres are explained, mostly in a tabular form. After f. 12 there are 3 leaves which are left blank, and on f. 16 to the end there is an exposition of the elements of Persian grammar. It is impossible to say whether this is or is not a continuation of the *Risāla-i-Ḍamīr*, and how large the lacuna actually is. Beg.

الحمد لله ... اما بعد، این سطور است چند که از قلم شکسته رقم بند

هیچ پنداری هیرا لعل ضمیر باستاند علی بعضی از دستمالش ال

Dated the 29th Šafar 1242/the 2nd Oct. 1828. A seal on f. 1v, dated 1251/ 1840. A few marginal notes.

Ff. 43; 8 0,26×5,75; 5,75×3,75; ll 16, no jadwals. Or. pap., thickness 10=0,58 mm. Ind. nast., index: a=3; b=7; c=5; d=2,5; k=7; n=3 mm. Cond. good. Purchased: 15. xi. 1926, Lucknow.

VII. POETRY.

976.

دیوان خاقانی

Diwān-i-Khāqānī.

III 480.

Poems of Khāqānī, or Afḡalu'd-dīn Badīl Ibrāhīm b. 'Alī Najjār Shīrwānī (d. 582-95/1180-99), — IvASB 456; IvC 195; add references to CHL I, 398-9; II, 542; Ed 99, 274-6; Palm 13, etc. The present copy is slightly incomplete at the beginning, probably one page is missing. The poems are not arranged separately into classes, only the *quatrain*s are given at the end of the book under a special heading (f. 334). The *qaṣida* (rhyming in انش —) which is usually first, is here incomplete at the beginning. The *quatrain*s begin (f. 334):

این چرخ بد ائیں نہ نکو میگردد، و ز عمر کہیں حادثہ نو میگردد

Copied about the end of the xii/xviii c. Occasional glosses on the margins.

Ff. 345; S 11×6.25; 8×3.5; ll 19, no *jadwals*. Or. pap., thickness 10=0.66 mm. Ind. neat, index: a=3; b=5; c=5; d=2.5; e=4; n=3 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

977.

خسرو و شیرین

Khusraw-u Shīrīn.

III 483.

The famous poem of Nizāmī, see IvASB 466 (3), 471-2. Add references to CHL I, 339; II, 428-9; Ed 103; MG 20(2), 21(2), 23, 24; Caetani 42(2), etc. The present copy is incomplete at the end. Beg. as usual.

خداوند در توفیق بکشای، نظامی را ره تحقیق بنمای

Copied about the beg. of the xiii/xix c.

Ff. 231; S 8×4.5; 5.75×3; ll 15, within double *jadwals*. Greyish Or. pap., thickness 10=0.83 mm. Ind. neat, index: a=3; b=5; c=4; d=2; e=4; n=4 mm. Cond. tol. good. Worm-eaten. Bad vignette. Purchased: 19. v. 1927, Calcutta.

978.

اسکندر نامہ بری

Iskandar-nāma-i-barri.

III 498.

The first part of Nizāmī's *Iskandar-nāma*, — IvASB 466-7, 473-4; IvC 200, etc., where references to other catalogues are given. The present copy is slightly incomplete at the end. Occasional corrections on the margins. Beg. as usual:

خدا یا جہاں بادشاہی تراست، زما خدمت آبد خدائی تراست

Copied about the middle of the xiii/xix c. After f. 162 the handwriting is different.

Ff. 230; S 8x5; 6x3.25; ll 11 and 13, no *jadwala*. Or. pap., thickness 10=1.11 mm. Ind. neat, index (first half): a=4; b=6; c=6; d=3; k=7; n=4 mm. Cond. fairly good. Purchased: Calcutta, 16, ix. 1927.

979.

جامع ملفوظ

Jāmi'-i-malfūz.

III 454.

A glossary to the *Gulistan* and the *Būstān* of Sa'di, compiled in 1170/1756-7 (the title is a chronogram for that date), by Muḥammad Amir (surnamed S. Jīn) b. S. Ramaḍān-'Alī (?—here رمضان) b. Ni'mati'l-lah Sabzawāri Munayri, a pupil of Muḥammad Kalīm Munayri (f. 2). The words are arranged in alphabetical order according to their initial and final letters, each letter forming a *faql*. Beg.

بعد حمد لله المتعال والمئة ایزد ذوالجلال ... بخنده سراسر کنهکار

... محمد امین المعروف بسید جین ولی سید رضائی (?) ابن سید

نعمت الله الخ

Dated the 21st Rajab of the 11th year of 'Ālam-Shah's reign (1183)/ the 20th Nov. 1708. Incidental marginal notes. Seals at the beginning.

Ff. 81; S 9x5.5; 7x3.75; ll 17, no *jadwala*. Or. pap., thickness 10=0.73 mm. Ind. neat, index: a=3; b=4; c=4; d=3; k=5; n=3 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

980.

قران السعدین

Qirānu's-sa'dayn.

III 490.

The well-known poem by Amīr Khusraw Dihlawī (d. 725/1325), see IVASB 563-5. Add to the references given there also CHL I, 338-40; II, 920-1; Ed 291; etc. Frequently lith. in India. The present copy is incomplete at the end, and is not in a good condition. Beg. as usual:

شکر گویم کہ بتوفیق خداوند جهان بر سر نامہ ز توحید نوشتن عنوان

Copied about the middle of the xiii/xix c. Marginal and interlinear notes in some places.

Ff. 126; S 11x6.25; 9.5x5; ll 15, no *jadwala*. Or. pap., thickness 10=0.76 mm. Coarse Ind. neat, index: a=5; b=6; c=7; d=3.5; k=7; n=5 mm. Cond. not good. Faded, paper is decaying. Purchased: Calcutta, 16, ix. 1927.

981.

دیوان حافظ

Diwān-i-Ḥāfiẓ.

III 458.

A modern copy of the diwān of Ḥāfiẓ Shīrāzī, see IvASB 587-91, IvC 229, etc. Up to f. 191v it has a detailed commentary on the margins. Beg. as usual.

‘لا یادیها (sic) الساقی ادر کسا و نازکها’

که عشق لسان نمود اول ولی افتاد مشکبها’

Copied in the beg. of the xiii/xix c., = f. 200 there ■ a seal, dated 1230/1815; different hands.

Ff. 280; ■ 9,5×5,25; 5,5×2,75; ll 11, up to f. 215 within *jadwāl*. Or. pap., thickness 10=0,57 mm. Ind. nast., index (f. 200): a=3; b=6; c=5; d=3; e=5; n=4 mm. Cond. not quite good. Dirty. Purchased: 14. iii. 1927, Calcutta.

982.

The same.

III 484a.

Another modern copy of the *Diwān* of Ḥāfiẓ, ■ No. 981, containing also the well-known preface by Gulandām and also the *qasidas*. These two portions of the volume, however, are in a fragmentary state owing to the fact that the green *jadwāl* lines have cut through the paper and the leaves or even the columns have become loose. Beg. as usual, see IvASB 587. At the end (f. 219v sq.) *tarjīḥ* bands, etc., are given.

Copied about the beg. of the xiii/xix c. Occasional primitive paintings of flowers, gaudy vignettes.

Ff. 238; 8 6×3,5; 4,75×2,5; ll 16, within *jadwāl*. Or. pap. Ind. nast., thickness 10=0,61 mm. Cond. bad, as mentioned above. Purchased: 19. v. 1927, Calcutta.

983.

لطیفه غیبی

Laṭīfa-i-ghaybī.

III 484.

A treatise on the difficult verses and mystical meaning of different metaphors in the *Diwān* of Ḥāfiẓ, by Muḥammad b. Muḥammad ad-Darābī (of Darābjird, in Fārs), who wrote towards the end of xi/xvii c., probably 1087/1676-7, ■ stated in the lith. edition, Tehran, 1304/1887, see RS 417(1). His name appears on f. 2v; the title of the work—on f. 6v. The date of composition is not mentioned, and the latest date referred to in the text is 1062/1652 (f. 51v), as in RS 417(1). The work is divided into a *muqaddima* (f. 7), on the meaning of mystic terms; three *bābs*:

(f. 8v) 'باب اول' در بیان ابیات مشکله

(f. 30) 'باب دوم' در بیان معانی ابیات باصلاح عرفانی

(f. 44v) 'باب سیم' در بیان معانی ابیات متخالف ظاهر مذهب

and a short *khāṭima*, narrating anecdotes concerning remarkable cases of divination by the *diwān* of Hāfiz. There is apparently a lacuna of one leaf after f. 2. Beg. of the treatise:

فصیح ترین کلامی که فصیحی بلاغت شعر و بلغای فصاحت دثار ...

پس آن شیرازه بند دینر نادانی طفل ناهم مکتب ابجد خوانی الهی

Copied about the beg. of the xii/xix c.

Ff. 52; 8 8×3.5; 4.75×2.75; ll 15, within thick green jadvais. Or. pap., thickness 10=0.68 mm. Minute Ind. nast., index: a=2; b=3; c=3; d=2; k=8; n=2 mm. Cond. tol. good. The jadvai lines have cut through the paper in many leaves. Purchased: 19. v. 1927, Calcutta.

984.

قصائد مرثی

Qaṣā'id-i-'Urff.

III 481.

A modern copy, incomplete at the end, of the *qaṣidas* of 'Urff Shirāzi (d. 999/1591), see IvASB 683; IvPS(I) 816(20). There are also occasional *qit'as* and *tarjī'bands*. Beg. as usual:

ای متاع درد در بازار جان انداخته، الهی

Copied by different hands, on different papers. Up to f. 18 it is written on Europ. pap.; this portion is dated the 8th Šafar 1278/ the 15th August 1861. A great many marginal and interlinear glosses and notes.

Ff. 103; 8 (main portion) 9.75×6.25; 7.5×3.75; ll 15, no jadvais, except on ff. 19-73. Europ. and Or. pap., thickness 10=1.25 and 0.97 mm. Ind. nast., index (middle of the volume): a=2.6; b=7; c=6; d=2; k=7; n=4 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

985.

دیوان مظفی

Dīwān-i-Makhfi.

III 477.

Poems of Zibu'n-nisā Begum, with the *takhalluṣ* Makhfi, daughter of Aurangzib, d. 1114/1703. See IvASB 824; IvC 281-2. The copy contains only half of the original *diwān*, and breaks off at the end of the letter *dāl*. Beg. as usual:

ای ز ابر رحمت خرم کل بستان ما

گفتگوی حرف عشقت مطاع دیوان ما

Copied in the end of the xiii/xix c.

Ff. 72; 8 8,25 x 5,25; 6,75 x 3,25; 11 13, no jadwala. Europ. pap., thickness 10=0,48 mm. Ind. nast., index: a=3; b=6; c=4; d=2; k=6; n=3,5 mm. Cond. good. Purchased: 25. v. 1927, from Murshidābād.

986.

دیوان جردت

Dīwān-i-Jawdat.

III 438.

Qaṣīdas, *ghazals*, *rubā'is* and *fards* of Jawdat, apparently a poet of the middle of the xiii/xix c., as he refers to Calcutta and to the Calcutta Madrasa (f. 76). From his numerous religious poems it is obvious that he was a Muhammadan, with Sufic tastes. Several Jawdata of approximately the beginning of the xiii/xix c. are mentioned in different *tadhkiras*, as in Sprenger 167, 243 (both Hindus). Another probable identification seems that with Ghulām Husayn b. Muḥammad Yar Khān, Jawdat (d. 1213/1798-9), who is mentioned in the *Guldasta-i-Karnāṭik*, see IVPS (I) 766(31), or *Subh-i-waṭan*, p. 51. But as none of the quotations given as specimens of his poetry are traceable in the present *dīwān*, it is preferable to regard him as quite different from all three.

The *Dīwān* is composed of:

1. (ff. 1v—82). *Qaṣīdas*, not arranged in alphabetical order. Their contents are mostly religious and lyrical. Beg.

الهي انس و جان را انس تو جان و جان آمد
صفات ذات تو حرز دل و درد زبان آمد

2. (ff. 83v—175v). *Ghazals*, in alphabetical order, beg.

مطلع طرح غزل شد بیت ابویست مرا
مقطع دیوان شود هم مطلع رویست مرا

3. (ff. 176v—186). *Rubā'is*, in alphabetical order, beg.

ای اسم تو سر دفتر علم اسما، با حکمت و حکم تو پیا ارض و سما

4. (ff. 186v—193). *Fards*, etc.

Copied about the middle of the xiii/xix c., or a little later.

Ff. 193; 8 9 x 5,5; 7,25 x 3,5; 11 13, no jadwala. Europ. pap., thickness 10=0,73 mm. Ind. nast., index: a=3,5; b=6; c=5; d=2; k=5; n=4 mm. Cond. good, but paper is decaying and becoming brittle. Purchased: 11. i. 1927, Calcutta.

987.

حقائق

Haqā'iq.

III 502.

A lengthy versified biography of Muhammad in a style imitating the *Shāhnāma* of Firdausi. It was completed (f. 7v) in 1270/1853-4, by Rājī (cf. ff. 4v, 232v), who dedicated it (f. 7) to Nāṣiru'd-dīn Shāh of Persia (1264-1313/1848-1896). In the heading it is called *Ta'rikh-i-Muḥammadi*. It is divided into 291 'inoʿana, as stated in the *fihrist* on f. 1v. Beg.

حقائق شناسای راه هدیی ' کشایند دندر بنام خدا'

On f. 6:

کفتار در سبب نظم و ترتیب کتاب ' یکی روز بودم بکنج حمل ' الخ

Dated the 12th Dhī'l-Hijja 1272/ the 14th Aug. 1856. Scribe: Ja'far b. Muḥammad Ḥadiq. Quotations at the end.

Ff. 232; S 11,5 x 7,75; 0,25 x 5,5; li 20, in four columns, no jadwala. Europ. pap., thickness 10±0,70 mm. Pers. post. index; a=3; b=5; c=5; d=2,5; k=3; n=3 mm. Cond. fairly good. Traces of moisture. Purchased: 23. xi. 1927, Calcutta.

VIII. MUHAMMADAN THEOLOGY.

1. Commentaries on the Coran.

988.

تفسير چرخي

Tafsir-i-Charkhi.

III 298.

A portion of the commentary on the Coran by Ya'qūb b. 'Uthmān b. Maḥmūd al-Ghaznawī al-Charkhī (d. 838/1434-5), see IvASB 957; IvC 334, add Storey 15. It deals with the *sūras*: i and lxvii-lxx, 38, and breaks off at the place corresponding with IvC 334, f. 40, l. 14. Beg. as usual:

لک الحمد یا من بیدہ الملک و ہو علی کل شیء قدير ...
و بعد، فیقول العبد ... یعقوب بن عثمان بن محمود بن محمد الغزنوی
ثم الجرخي الم

Copied towards the end ■ the xii/xviii ■

Ff. 42; S 8,5×5,25; 6,5×3,5; li 17, no jads. Or. pap., thickness 10=0,92 mm. Ind. nat., index: a=3; b=4; c=5; d=2,5; k=4; n=3,6 mm. Cond. good. Slightly worm-eaten. Purchased: 17. xi. 1920, Lucknow.

989.

خلاصة المنهج

Khulāṣatu'l-manhaj.

III 387.

The first quarter of the Shi'ite commentary on the Coran, by Faṭḥu'l-lah b. Shukri'l-lah Sharīf Kāshānī (d. 978/1570-1, as given in R 1077, on the authority of the *Mir'ātu'ḡ-ḡaḡā*, or in 997/1589, as in the *Kashfu'l-hujub*, p. 208, No. 1066). It is an abbreviation of the author's earlier work, the *Manhajū'ḡ-ḡādigīn fī ilzāmī'l-mukhā-lifīn*. See IvASB 1100, add Storey 23. Lith. Tehran, 1864. The present copy deals only with *sūras* i-vi. Beg. as usual:

حمدی چوں کلمات ربانی بیغایت ... اما بعد، بر اذهان صافیه و انکار
و اکیه مصطفی نیست الم

Dated the 1153/1740. Scribe: 'Aḡḡmu'd-dīn Muḥammad Khān. Collated. Notes on the margins. See on f. 1, dated 1186/1772 and 1202/1788.

Ff. 337; S 10,5×6,75; 7,75×4,25; li 10, no jads. Or. pap., thickness 10=0,83 mm. Ind. nat., index: a=3; b=6; c=5; d=3; k=5; n=4 mm. Cond. good. Purchased: 14. xi. 1926, Lucknow.

990.

تفسیر عبد العزیز

Tafsir-i-'Abdu'l-'Aziz.

III 306.

A commentary on the 30th *juz'* of the Coran, i.e., the *sūras* lxxvii-exiv, by 'Abdu'l-'Aziz, as mentioned in the colophon. He is apparently identical with 'Abdu'l-'Aziz Dihlawī, son of Shāh Waliyyu'l-lah (born 1159/1746, d. the 7th Shawwāl 1239/the 5th June, 1824), see *Tadhkirat-i-'ulamā-i-Hind*, p. 122, where the present work is referred to. Cf. Storey 40. It does not contain any preface, and begins abruptly:

سورة نساؤل و این را سورة نباو نیز گویند مکی است چهل آیت الهی

Beg. of the last *sūra* (f. 197):

(الناس) مدنی است شش آیه و بیست کلمه ... این را سورة ناس

برای آن خطاب داده اند که الهی

Copied in the bag. of ■■■ xiii/xiv a. Notes on the margins.

Ff. 200; S 12×8; 0.75×5.25; ll 21, no *jadwāl*. Or. pap., thickness 10=0.72 mm. Clear Ind. nast., index; a=8; b=5; c=5; d=8; e=6; n=4 mm. Cond. good. Slightly worm-eaten. Purchased: 16. xi. 1928, Lucknow.

2. Methods of reading the Coran.

991.

رساله در قراوت

Risāla dar qira'at.

III 286.

A note on some rules dealing with the correct ways of reciting the *Qur'ān*. The name of the author is not mentioned. Beg.

الحمد لله ... اما بعد، فصل اول، خراج اقصى (?) حلق است الهی

Dated: Muharram 1223/ March 1808.

* Ff. 9-10; S 6.5×4.25; 5.25×2.75; ll 16, no *jadwāl*. Or. pap. Ind. nast., Cond. bad. Worm-eaten. Cf. No. 1028.

3. Sunnite tradition.

992.

ترجمه چهل حدیث

Tarjuma-i-chihil ḥadīth.

Ar. 475.

Jāmi's (d. 898/1492) well known versified translation of forty selected *ḥadīths*. See EIO 1357 (2); EB 894 (20); 895 (14); R 17, 828. It was completed in 886/1481; the *isnāds* are all omitted. Beg.

صحیح ترین حدیثی که در این مجالس دین ... و بعد، این چهل کلمه
است از آن کلمات الهی

Beg. of the versified portion (f. 2):

هر کسی را لقب مکن مومن، کرچه از سعی جان و تن کاهد،

Dated the 22nd Dhī'l-hijja 1161/ the 13th Dec. 1748. Scribe: Muhammad Mahdi, surnamed Zarrin-raḡam, son of 'Abdu'l-Hādī b. 'Abdu'l-Karīm at-Tātā'i. Seal of Tipu Sultan, dated 1186/1772-3, on f. 1v. Gaudy vignette; the text is enclosed within gilt ornamentations.

Ft. 8; 8 9 × 5,5; 5,5 × 2,75; 11 3 Arab. and 12 Pers. verses. Double *jadwala*. Or. pap., thickness 1=0,11 mm. Calligraphic Ind. nast., index (Pers.): a=2; b=4; c=3; d=1,5; k=8; n=2,5 mm. Cond. good. Slightly posted. OFW.

993.

The same.

Ar. 476.

Another calligraphic copy of the same work (see No. 992), also with decorated margins, transcribed by the same Muhammad Mahdī as mentioned in the preceding note. Beg. ■ in No. 992.

Copied ca. 1161/1748. Seals of 'Abdu'l-Wahhāb (dated 1186/1772-3) and Muhammad Khān-Jahān (dated 1187/1773-4). Vignette, unartistic.

Ft. 8; the same size and handwriting as in No. 992. Paper is thinner, 1=0,05 mm. Cond. good. OFW.

994.

The same.

Ar. 1178.

Another copy of the same work (see No. 992), without preface, beginning abruptly with the versified translation itself.

Copied towards the end of the xii/xviii c. A gaudy vignette.

Ft. 8; 8 9,25 × 5,25; 5,5 × 2,75; 11 3 Ar., ■ Pers., within double *jadwala*. Or. pap., thickness 1=0,08 mm. Good Ind. nast., index (Pers.): a=3; b=4; c=3; d=2; k=4; n=8 mm. Cond. good. OFW.

995.

ترجمة الاسرار

Tarjumatu'l-asrār.

III 446.

A fragment of a large work on Sunnite tradition, theology, ethics, etc., composed, or begun in 1185/1771-2 (f. 3v top), by Kamālu'l-lāh b. Muhammad-Pir Siddīqī. The work is divided into 25 *faṣls*, of which the present copy contains only 4: I, on the creation of spirits (f. 5); II, on the creation of nature and man (f. 20v); III, on the birth of Muhammad (f. 34); IV, on the beginning of his prophetic mission (f. 47). The remainder of the book deals with Muhammad's biography (*faṣls* 5-8); history of his

successors (*faṣls* 9, 10); chronograms for the dates of the deaths of Saints, orthodox and Sufi (*faṣls* 11-12); on spiritual advantages of prayer, moral virtues, etc. (*faṣls* 13-17); on the appearance of the Dajjal, and circumstances of the day of judgment, etc., (*faṣls* 18-25). Many marginal notes. Beg. of the treatise:

الحمد لله ... بعد هذا الكلام معروض بضمير منير افتاب نظير النجم

Copied about the middle of the xiii/xix c.

Ft. 70; S 10 × 7.25; 9 × 4.5; ll 15, no *jadwals*. Europ. pap., thickness 10 = 0.83 mm. Ind. neat., index: a=4; b=5; c=5; d=2.5; k=5; n=3.5 mm. Cond. tol. good. Eaten by white ants. Paper is becoming brittle. Purchased: 14. i. 1927, Calcutta.

4. Sunnite Fiqh.

996.

مجموع خالي في عيون المعاني

Majmū' -i-Khānī fī 'aynī'l-ma'ānī.

III 289.

A brief and plain exposition of the system of Sunnite *fiqh* compiled from the standard works of the time, by Kamāl-i-Karīm (i.e. Kamālū'd-dīn b. Karīmī'd-dīn) Nagārī, and dedicated to Ulugh Qutluḡ 'Izzū'd-dīn Bahrām Khān (f. 2), apparently a governor of some province in India (he may be perhaps identical with Bahrām, the governor of Bengal, before he became an independent ruler in Lakhnawati, 731-9/1330-8). See IvASB 1033. Add CHL II, 1148. Beg. as usual:

حمد و سپاس سر پادشاهي را که دار الملک دولت آباد نهاد ... اما

بعد دعاوی مسلمانان اضعف عباد الله القديم کمال کریم الخ

Dated Rab. II 1133/Febr. 1721. Scribe: Farīdu'd-dīn Sarāp-Sing'hī, Bīr-bhūm (Bengal). A good, neatly written copy. Notes on the margins.

Ft. 107; S 9.75 × 8.25; 7 × 3.5; ll 17, within *jadwals*. Gr. pap., thickness 10 = 0.86 mm. Clear Ind. neat., index: a=3; b=5; c=5; d=2; k=4; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 14. xl. 1928, Lucknow.

997.

عمدة الاسلام

'Umdatul-'islām.

III 288.

A short treatise on the system of the Sunnite *fiqh*, dealing with the five principal commandments of the Muhammadan doctrine. The name of the author does not appear in this copy. According to Hājji Khalifa, No. 8303, its author was 'Abdu'l-'Azīz. In the copy described in Bh 140(4) he is called Abū Tahir b. Kamāl Muṭṭānī. See IvASB 1051(1); Blochet 55; Pertsch 241. In the present copy there is a lacuna towards the end after f. 95, corresponding with ff. 100v, bottom, to 106, top, of IvASB

1051(1). It is exactly in this portion of the book that the author refers to himself (IVASB 1051, l. f. 108, top):

میکوید بنده ضعیف امیدوار کثا کار الراجی الی رحمة الله الغفار تراب
اقدام مولانا، این اوراق جون دیدم الخ

The date of composition is not later than the end of the ix/xv c., probably much earlier. The work consists almost entirely of quotations from different standard compositions on the subject arranged under 5 *bābs*. The list of the authorities is given at the end (ff. 96-96v), containing over 70 titles (the majority apparently are not known in any library at present). Amongst these one of the latest appears to be the *Hidāya* (vi/xii c.), with some commentaries on it, which cannot be earlier than the end of the vi/xii, or beg. of the vii/xiii c. On the other hand, such popular works as those by Suyūṭī, Kashifī, etc., are not mentioned. The copy itself dates apparently from not later than the beginning of the x/xvi c. Beg.

الحمد لله ... بدان ارشدك الله تعالى، در كشف الاسرار آورده است
اول چیزی كه الخ

An excellent copy, dating from ab. the beg. of the x/xvi c. (perhaps even from the middle of the ix/xv c.), written in that peculiar mixture of *naskh* and *shikasta* which is known in Lucknow as *khafī-i-Bihār*. Many modern marginal notes, also on f. 1. A lacuna after f. 95. Archaic orthography.

Pl. 96; S 7.75×4.5; 5.5×3; ll 16, within *jadwāl*. Or. pap., thickness 10=0.96 mm. Old calligraphic Ind. *naskh-shikasta*, index: a=4; b=4; c=5; d=6; k=3; n=4 mm. Cond. very good. Purchased: ll. xi. 1926, Lucknow.

998.

فتاوی

Fatāwī.

Ar. 230.

A collection of extracts and quotations from different standard works on Hanafite *fiqh*, arranged under the usual headings adopted in the books of this kind. The exact title and the name of the author are not mentioned. The date of composition is not later than the middle of the xi/xvii c., as the copy itself dates from that time. Beg.

کتاب الطهارة، درین پنج فصل و چهار باب است، فصل اول، در شکستگی

وضو، الخ

Copied about the middle of the xi/xvii c. The top line, the bottom line, and the middle one — written in a larger hand than the other lines.

*Pl. 32v-34v; S 12×7; 8.5×4.5; ll 21, within red and blue *jadwāl*. Or. pap., thickness 10=0.82 mm. Ind. *nast.*, index: a=3; b=3; c=3; d=2.5; k=4; n=3 mm. Cond. good. OFW.

999.

مسائل فقه

Masā'il-i-fiqh.

III 496.

A collection of forty questions on different contested points of *fiqh*, compiled about 1140/1727-8, by Sharafu'd-dīn Muḥammad of Rāmpūr, for the local nawwāb, Aḥmad 'Alī Khān, who is here given the surname of *ارسطو زکی*. It summarises and solves the disputes between the theologians of Dehli | Shahjahanābād). Beg.

حمد بپسند مر حکیمی را کہ بحکمت کامله خود دنیا و برزخ را ...
بعد حمد و صلوة کوہد اضعف العباد اللہ الصمد شرف الدین محمد ... کہ
در سی یکہزار و صد و چہل ہجری الم

Copied about the end of the xii/xviii c.

Ff. 30; S 11,25 × 8,75; 6,25 × 4; ll 21, within double jawals. Or. pap., thickness 10=0,76 mm. Ind. nast., index: a=3; b=3; c=3,5; d=1,5; k=4; n=3 mm. Cond. good. Slightly worm-eaten.

1000.

نجات المسلمین

Najātu'l-muslimin.

III 299.

A very brief exposition of the elements of Sunnite *fiqh*, in a catechetical form, by Hibatu'l-lah, as stated in the colophon. The tract is divided into 71 short *bābs*; the first of them and the preface are missing in this copy. Beg. of the second *bāb* (f. 1):

باب دوم در غسل، مسئلہ، غسل فرض میشود بچدا شدن منی الم

The fiftieth *bāb* (f. 30):

باب پنجاہم در کواہی، مسئلہ، لازم می شود دادن کواہی الم

The last, the 71st, *bāb* (f. 39):

باب ہفتاد و یکم در دیات، مسئلہ، اگر کسی سوی هدف الم

Dated the 22nd Rajab 1183/the 28th Sept. 1774. Scribe: Ghulām Husayn b. Muḥammad 'Aḥm b. Muḥammad Sheraf, etc., of Dīwāna (دیوانہ), cf. Nos. 1002, 1003, 1007. Prayers at the end, in Arabic (ff. 40v-42v).

Ff. 42; S 7,6 × 4; 6 × 2,5; ll 16, no jawals. Or. pap., thickness 5=0,42 mm. Clear Ind. nast., index: a=3; b=5; c=5; d=2,5; k=4; n=4 mm. Cond. tol. good. Worm-eaten and pested. Purchased: 12. xi. 1926, Lucknow.

1001.

رساله در تعزیرات

Risāla dar ta'zīrāt.

III 490.

A short treatise on small offences and punishments, by Muḥammad (b.) Najmī'd-dīn, surnamed Qāḍī'l-quḍāt, who wrote in the beg. of the xiii/xix c. It is the same work as IvASB 1061. Cf. also R 1013; IvASB 1504; IvC 579(7). Beg. as usual:

بعد الحمد و الصلوة می گوید بنده سراسر جنایات معصود نجم الدین

ملقب بقاضی القضاة الخ

On ff. 9v-10 there is a short extract apparently from the *Hidāya*, on *Shif'at*, and an explanation of it in Persian. The name of the commentator is not mentioned.

Copied in the beg. of the xiii/xix c.

Ff. 10; 8 11 × 6,75; 7,25 × 4,75; li 21, no fadwala. Or. pap., thickness 10=0,53 mm. Ind. nest., index: a=3; b=0; c=5; d=2,5; h=4,5; n=4 mm. Cond. good. Slightly worm-eaten. Purchased: 13. xl. 1926, Lucknow.

5. Sunni 'aqā'id, prayers, etc.

1002.

تیسیر الاحکام

Taysiru'l-aḥkām.

III 287.

A short treatise on some principles of the Muhammadan doctrine, and on prayers, in five bābs (I on f. 3, on the *imān*; II, on f. 11, on *ijtināb* = *gunāh*; III, on f. 13v, on *namāz*; IV on f. 46, on *makhṣūrāt wa mukrāhat*; V, on f. 48, on *ādāb wa akhlāq*). See IvASB 1085; EIO 2595. The author calls himself (f. 1v) Shihāb-i-Shams-i-'Umar Dawlatabādī. H. Ethé regards him as a writer of the end of the xi, xvii c., because he identifies the prince to whom the book is dedicated, Ashraf Khān (f. 2), with Muḥammad Ashraf Khān who died in 1097/1686. This is apparently incorrect, and the author is most probably identical with Shihābū'd-dīn b. Shamsī'd-dīn 'Umar az-Zāwulī (adh-Dhāwalī, az-Zā'il, etc.) Dawlatabādī Jaunpūrī (d. 848-9/1444-5), cf. *Guīzār-i-abrār* (IvASB 259, No. 165); Brock, II, 220; IvC 371. The reason for this identification is as follows:

In the laudatory expressions accompanying the name of Ashraf Khān he is called (f. 2) خان اعظم و خاقان معظم; this means that he was a prince of a royal house. Further on, the author calls him the brother of Ibrāhīm Shāh (the verses are bad, the metre is mutilated):

باز و ست قوی شاه شرف ابراهیم شاه را
 بادا قوی که قوت او قوت جهان است
 بازوی راست است برادر علی الخصوص
 زاینسان برادری که سعادت درو عین است

And it is exactly Ibrāhīm Shāh (Shamsu'd-dīn, Sharqī, son of Mubārak) who was ruling in Jaunpūr at the time of Shihābū'd-dīn b. Shamsi'd-dīn, i. e. in 803-44/1400-40. The compiler of the *Gulzār-i-abrār* mentions almost no facts from the biography of the author, but refers to his two other works: a *tafsīr* styled *Bahr-i-mawūd* (see IvASB 958; EIO 2379), which is dedicated to precisely this Ibrāhīm Sharqī, and another work, the *Manāqibū's-sādāt*. Beg. of the *Taysīrū'l-ahkām* is as usual:

حمد متواتر و ثنائی متکثر مر حضرت صدیت ... اما بعد، میگوید
 اصعب بنذکان کردگار هادی شهاب شمس عمر دولت آبانی الهی

Dated the 7th Sha'bān 1189/the 3rd Oct. 1775; scribe: Ghulām Husayn b. Muḥammad 'Aẓīm b. Muḥammad Sharaf, etc., of Dātina (داتنا), near Islāmābād, in the province of Agra. (Of. Nos. 1000, 1003, 1007). Numerous marginal notes and corrections.

Ff. 51: 5 7,5 × 4,25; 5 × 2,5; ll 15, no jadwals. Brownish Or. pap., thickness 10=0,76 mm. Good Ind. nast., index: a=3; b=4; c=5; d=2; k=3,5; n=3,5 mm. Cond. not good. Worm-eaten and pested. Purchased: 16. xi. 1920, Lucknow.

1003.

ترتیب الصلوة

Tartibu's-ṣalāt.

III 294.

A treatise on the *namāz*, and all religious performances connected with it, by Fīr Muḥammad (f. iv) Lak'hnawī, surnamed *Sulṭānu'l-awliyā'* (f. 33), who completed it (f. iv) at Lucknow, the 22nd Šafar 1082/the 30th June 1671. He is apparently identical with the author of the *Manāzil-i-arba'a*, a Sufi tract, written in 1067/1657, see IvASB 1272. The work is divided into several *faṣṣ*is, which are not numbered. Beg.

بعد از حمد نئی الجلال و الاکرام و پس از تحیت رسول خیر البشر
 و سید الانام میگوید فقیر پیر محمد که الهی

Dated the 8th Sha'bān 1180/the 20th Sept. 1776. Scribe: Ghulām Husayn b. Muḥammad 'Aẓīm b. Muḥammad Sharaf, etc., of Dātina (cf. Nos. 1000, 1002, 1007). Notes in the margins.

Ff. 33: 5 7,5 × 4; 6 × 2,5; ll 15, no jadwals. Or. pap., thickness 10=1,04 mm. Good Ind. nast., index: a=3,5; b=5; c=5; d=2; k=4; n=4 mm. Cond. tol. good. Slightly worm-eaten and pested. Purchased: 16. xi. 1926, Lucknow.

1004.

خلاصة العقائد

Khulāṣatu'l-'aqā'id.

III 308.

A detailed treatise on the principles of Muhammadan theology and religious ethics, by Ghulām Husayn, who completed it in 1199/1785. He may be identical with Ghulām Husayn Muḥammadpūrī, the author of a work on almost exactly the same subject, the *Ḍastūr-nāma*, comp. in 1202/1787-8, see IVASB 1398 (cf. also here Nos. 1005-6). The date of the composition of the present work is expressed in the concluding lines (f. 128v):

عدد های لفظ غلام حسین، نمائند تاریخ آنرا بیای

The work is full of poetical quotations, usually *qit'as* and *mathnawīs* of religious or didactic contents, mostly from works by the author himself. There are also frequent references to eminent Sufi shaykhs. No regular division into chapters. Beg.

الحمد لله خالق الارض و السماء ... بدانکه این رساله ایست منسوب

بطلامة العقائد رقمردا ... غلام حسین الخ

Copied in the beginning of the xlii/xix c. Notes = the margins.

Ft. 129; 8 7,5 x 4,25; 6,5 x 3; 11 21-24, irregular, no jadwala. Or. pap., thick. — 10=0,70 mm. Bad Ind. numb., index: a=2; b=3,5; c=4; d=2; e=3,5; n=3 mm. Cond. not good. Worm-eaten, pasted. Purchased: 18. xi. 1928, Lucknow.

1005.

رسالة احکام اسبوع

Risāla-i-ahkām-i-usbū'.

III 449.

A short tract dealing with traditions, omens, prayers, etc., relating to every day of the week, by Ghulām Husayn who flourished in the beg. of the xlii/xix c. and died before 1234/1819. (cf. here Nos. 1004, 1006). It is divided into seven *faṣls*, each dealing with a particular day of the week. Beg.

الحمد لله الذي انزل على عبده الكتاب بواسطة روح الامين ...

اما بعد، فيقول العبد الراجي ... غلام حسين في السبعينات ما ثبت
بالباب و الاحاديث الخ

A note at the end, with the heading: *Min Siyari'n-Nabi*, in Arabic (f. 13).

Dated the last day of Ramadān 1234/ the 23rd July 1819. The scribe, Muḥam. mad Fa'iq b. Ghulām Ḥusayn, the son of the author, calls the latter *marfūm*, i.e., already dead at the time of transcription. Marginal notes.

Ft. 12; S 9,25×6; 6,5×3,75; ll 15, no *jadwāl*. Or. pnp., thickness 5=0,36 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=5; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 13. xi. 1923, Lucknow.

1006.

در مکنون

Durr-i-maknūn.

III 304.

A short versified tract on the *namāz*, by Ghulām Ḥusayn Mawzūn (ff. 2, 8), who completed it (f. 8) in 1207/1792-3. The title is only given in the colophon, and does not appear in the text. The author may perhaps be identical with the compiler of the *Āṣaf-nāma* mentioned in Bk. 421, which was completed about the same time. On the other hand, one might be inclined to identify him with Ghulām Ḥusayn, the author of the *Khulāṣatu'l-'aḡā'id* (cf. here Nos. 1004, 1005), especially because the latter was apparently very fond of making verses, which he has quoted profusely in his other books. Beg.

بسم الله الرحمن الرحيم ' مرجع اسمی حکیم علیم

Copied in the beg. of the xii/xix c.

Ft. 8; S 7,25×4; 5,5×2,75; ll 14-15, within *jadwāl*. Or. pnp. Bad Ind. nast., index: a=3; b=4; c=5; d=2,5; k=5; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 11. xi. 1923, Lucknow.

1007.

زاد الآخرة

Zādu'l-ākhirat.

III 300.

A treatise on good behaviour and the correct performance of religious duties prescribed to every Sunnite Muhammadan, especially with regard to the technicalities of *namāz*. The authorship is ascribed, apparently quite fictitiously, to Muhammad Ghazālī (d. 505/1111), see the colophon, f. 59. Most probably it is a modern compilation from the well known books of Ghazālī, and not his own production. It begins with general reflections on the frailty of life, etc., the necessity of good behaviour and then goes on to explanations of the technique of *namāz*. After this, there are various reflections concerning the moral duties of every individual to parents, descendants, etc. There is apparently no regular division into chapters. Beg.

الحمد لله ... بدان ای غافل مسکین که تو مسکری و از زاد راه

و بادیه النعم

Dated the 6th Rab. II 1189/ the 6th June 1775. Scribe: Ghulām Husayn b. Muḥammad 'Aẓīm b. Muḥammad Sharaf Ḥiddīqī of ad-Diwtān (*etc.*), of. Nos. 1000, 1002, 1003. Notes and rubrications on the margins.

■. 50; S 7,5 × 4,25; 6 × 2,5; 11 15, no *jadwāl*. Or. pap., thickness 10=0,91 mm. Ind. past., index; a=3; b=5; c=5; d=2; k=5; n=3,5 mm. Cond. tol. good. Worm-eaten and pested. Purchased: 15. xi. 1926, Lucknow.

1008.

رساله در عقائد

Risāla dar 'aqā'id.

III 302.

A brief exposition of Sunnite 'aqā'id; the name of the author, the title of the work, and the date of composition are not mentioned. Beg.

الحمد لله ... بدانکه طاعت حق سبحانه و تعالی هر جماعه مومنین

و مومنات الهی

On ff. 9-11 there is a note on 77 necessary details of the *namāz*. The name of the author and the date of composition are not given. Beg.

بدانکه واجب اکمال فرض ست و سامت اکمال واجب الهی

Copied in the beg. of the xiii/xix c.

Ff. 11; S 7,25 × 4; 5,75 × 2,75; 11 20, no *jadwāl*. Or. pap. Ind. past., index; a=2,5; b=3,5; c=3,5; d=2; k=3; n=2,5 mm. Cond. not good. Worm-eaten and pested. Purchased: 15. xi. 1926, Lucknow.

6. Shi'ite tradition.

1009.

الصافي شرح الكافي

Aḥ-Ṣāfi sharḥu'l-Kāfi.

III 436.

Another portion of the same Persian paraphrase of the famous work on Shi'ite tradition, *al-Kāfi fī 'ilmi'd-dīn*, ■ described in IvC 750, and EIO 2667. The Arabic original was composed by (f. 1v) Muḥammad b. Ya'qūb (b. Ishaq) al-Kāfī (d. 328/939). The commentator, Khalīl b. al-Ghāzī al-Qazwīnī (d. 1089/1678, see RS 400 and *Kashf al-ḥujub*, p. 365, No. 2053), compiled it at the command of 'Abbās II, of Persia (f. 1v). He started the compilation of this portion of his work in Jum. II 1088/ March, 1688. The present volume deals with the *fiṭh* book of the original (out of 34), on prayers (*kitābu'd-du'a*), divided into 60 *bābs*; it is slightly incomplete at the end. This part must have been written *before* IvC 750. Beg.

الحمد لله الذي قال في كتابه قل ما يعجز بكم ربي ... ر بعد، چون
نواب همايون اشرف ... مامور ساخت داعی دولت قاهرة خليل بن التازي
القزويني را بشرح كتابي النعم

Copied towards the end of the xi/xvii c. or in the beg. of the xii/xviii c. A few notes on the margins.

Ft. 111; 8 11,5 x 7; 3,25 x 4,75; li 25, within *jadwāl*. Or. pap., thickness 10=0,58 mm. Good Pers. nest., index: a=2,5; b=2,5; c=4; d=2; k=3; n=2,5 mm. Cond. not good. Worm-eaten, injured by dampness. Good, but faded vignette. Purchased: 1. I. 1927, Calcutta.

1010.

لوامع صاحب قراني

Lawāmi'-i-Ṣāhib-qirānī.

III 503.

A portion of the Persian paraphrase of the commentary on the famous work on Shi'ite *fiqh*, *Man lā yaḥḍuruḥu'l-faḡḥ*, by Ibn Bābūya al-Qumī (d. ca. 381/991). The Arabic commentary and its present Persian version were compiled by Muḥammad Taqī b. Maḥṣūd 'Alī al-Majlisī (born 1003/1594-5, d. 1070/1659-60), see IvC 381. The present volume contains the *bāb*s on fasting (f. 1v), *zakāt* (f. 117v), and *ḥajj* (f. 190v). The last *bāb* coincides with IvC 382. Beg. of the *bāb* dealing with fasting (f. 1v):

الحمد لله رب العالمين والصلوة على محمد واهل بيته الطاهرين ...
باب عملة فرض الصيام، سأل هشام بن الحكم ... ابن بابيست در بيان علت
واجب ساختن النعم

Beg. of the *bāb* on *zakāt* (f. 117v):

الحمد لله ... ابواب الزكاة، باب عملة وجوب الزكاة، قال الشيخ السعيد
... ابن ابواب زكوتست و از انجمله النعم

Beg. of the *bāb* on *ḥajj* is the same as in IvC 382.

Copied about the end of the xii/xviii c. Occasional notes on the margins. Seals dated 1205/1790-1.

Ft. 414; 8 12 x 7,25; 2,5 x 5; li 27, no *jadwāl*. Or. pap., thickness 10=0,51 mm. Ind. nest., index: a=3; b=4; c=4; d=2; k=4; n=2,5 mm. Cond. not good. Worm-eaten. Purchased: 23. xi. 1927, Calcutta.

1011.

The same.

III 413.

The portion, dealing with *ḥajj*, of the same *Lawāmi'* (see No. 1010), also identical with IvC 382 (ff. 1v-275v, l. 5), and slightly incomplete at the end. Beg.

الحمد لله ... باب علل (sic) الصحيح، قال الشيخ مصنف هذا

الكتاب النح

Copied towards the end of the xii/xviii c. Seals at the beginning, dated 1265/1849, and 1291/1874. Occasional corrections on the margins.

Ft. 418; S 9.5×6.5; 6.5×3.75; ll 21, no *jadwals*. Or. brownish pap., thickness 10=0.82 mm. Ind. nast., index: a=2.5; b=1; c=1; d=2; k=3.5; n=3 mm. Cond. tol. good. Worm-eaten. Purchased: 16. xi. 1926, Lucknow.

1012.

مجموعه در معجزات ائمه

Majmū'a dar mu'jizāt-i-a'imma.

III 392.

A collection of extracts from different standard works on Shi'ite tradition, dealing with the laudable and supernatural qualities of the Imams, their miracles, etc. The collection seems to be a note book, and is incomplete at the beginning. The name of the compiler and the exact title of his work are not given, but, as the *Biḥār* 'l-*anwār* is frequently quoted, it is quite certain that these extracts could not have been made before the end of the xii/xviii c., and date [] probably from the beg. of the xiii/xix c.

Copied in the beg. of the xiii/xix c. *Bayḍī* form.

Ft. 288; S 4.5×3.25; 3.25×7; ll 16, [] *jadwals*. Europ. and Or. pap., thick- [] 10=0.68 and 0.47 mm. Ind. nast., index: a=3; b=4; c=5; d=2; k=5; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

7. Shi'ite fiqh.

1013.

جامع عباسی

Jāmi'-i-'Abbāsī.

III 457.

The well-known compendium of Shi'ite *fiqh*, by Bahā'u'd-dīn Muḥammad al-'Āmilī (d. 1031/1622), [] IvASB 1112-3. To the references given there add CHL I, 238; II 351-2. The present copy contains only the *first daftār*, in five *bābs*. Beg. as usual.

الحمد لله ... اما بعد، چون توجه خاطر ملکوت ناظر اشرف اقدس

کتاب استن علی ابن ابیطالب النح

Dated the 4th Jum. I 1248; the 29th Sept. 1832. Scribe: Khādim Husayn b. Husayn 'Alī of Mughalpūra. A few marginal notes.

Ft. 216; S 8.5×5.5; 6.25×3.75; ll 11, no *jadwals*. Or. pap., thickness 10=0.73 mm. Ind. nast., index: a=3; b=5; c=5; d=3; k=8; n=3 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.


1014.

The same.

III 473.

A fragmentary copy of the second vol. of the *Jāmi'-i-'Abbāsi*, see No. 1013. It was composed soon after Bahā'u'd-dīn 'Āmilī's death, by Niẓām (Niẓāmu'd-dīn) b. Husayn Sawajī, and contained bābs VI-XX. The present copy contains only bābs XIII-XX, the first and the last being incomplete (XIV—f. 341; XV—f. 348v; XVI—f. 356v; XVII—f. 377; XVIII—f. 386v; XIX—f. 412; XX—f. 424). It opens abruptly with the end of the second *faṣl* of the XIIIth bāb.

Copied in the beginning of the xiii/xix c. Fol. 440 is damaged.


*Ff. 272-440v; S 6,25 x 5,75; 6,5 x 4; ll 15, no jadwals. Or. pap., thickness 10=0,56 mm. Ind. nast., index: a=4; b=5; c=6; d=3; k=5; n=4 mm. Cond. fairly good; slight  of moisture. Purchased: 10. v. 1927, Calcutta.

1015.

کتاب الطہارت

Kitābu't-ṭahārat.

III 389.

Apparently a portion of an original draft of a large work on Shi'ite *fiqh*. The present volume is devoted only to the *ṭahārat*; it is incomplete at the beginning and at the end. Fol. I which is of different paper and is written by a different hand, contains what is intended to be the beginning of the work, which is there called *Jāmi'-i-'Abdu'l-lah-Shāhī*. This name does not seem to be genuine. The name of the author is not mentioned. The copy is written by different hands, and there are numerous alterations, additions, etc., all through, by the same hand. On f. 121 there is a seal of Shaykh Uways (b.) Muhammad 'Alī, dated 1067/1658-7. The author quotes many standard Shi'ite works of the beg. of the xi/xvii c., such as *Jāmi'-i-'Abbāsi* of Bahā'u'd-dīn 'Āmilī (see No. 1013), *Shāri'u'n-najāt* by Muhammad Baqir Damād (d. 1041/1631-2); the commentary on the *Jāmi'-i-'Abbāsi* (comp. 1054/1644,  *Kashfu'l-ḥuṣūb*, p. 172, No. 861), etc. On the other hand he apparently never refers to the works by Majlisī. Therefore it seems probable that he was writing in the second half of the xi/xvii c., and the present copy can quite well be of such a date. Beg. of the book on *ṭahārat*:

وجه تقدیم کتاب طہارت بر سایر کتب الحج

Copied towards the end of the xi/xvii c.

Ff. 442; S 8,75 x 5,5; 5 x 3; ll 25, no jadwals. Or. pap., thickness 10=0,72 mm. Good Persian nast., index: a=2,5; b=3; c=4; d=2; k=4; n=2 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 11. xi. 1928, Lucknow.

1016.

اجربة السائلين

Ajjwibat-u's-sā'ilīn.

III 293.

A collection of questions and answers, dealing with different topics of Shi'ite *fiqh*, compiled by Muḥammad Amān (f. 1v) from the lectures of the first *mujtahid* of Lucknow, S. Dildār 'Alī Lak'hnawī, son of Mu'īnu'd-dīn b. 'Abdī'l-Hādī Rīdāwī (born 1168/1753, d. the 19th Rajab 1235/the 2nd May 1820, see *Tadhkira-i-'ulamā-i-Hind*, lith. Lucknow, 1914, pp. 60-61). As there are pious blessings invoking the prolongation of his life, it is obvious that the book was completed *before* 1235/1820. The tract is divided into seven *faṣls*, and a *khātima* (f. 99). Beg.

الحمد لله ... اما بعد، احقر الناس محمد امان غفر الله ... اليه

Copied towards the middle of the xiii/xix c.

Ft. 118; S 6.75 x 4; 6.6 x 2.75; ll 13, no jadwala. Or. pap., thickness 10=0.08 mm. Ind. nat., index: a=4; b=6; c=6; d=3.5; k=6; n=4 mm. Cond. rather bad. Worm-eaten, in the beginning and end the lower portions of the leaves are torn away. Purchased: 10. xi. 1920, Lucknow.

1017.

زاد الراجلين

Zādu'r-rāḥilīn.

III 406.

A treatise on the technicalities of burial according to Shi'ite practice, by Abū Muḥammad called Muḥammad Amān, who wrote it by order of S. Imām 'Alī (f. 1v). He may perhaps be identical with the author of the *Ajjwibat-u's-sā'ilīn* (No. 1016), who wrote in the first half of the xiii/xix c. The work is divided into unnumbered chapters, with the heading *zād*, and a *khātima* (f. 14v), subdivided into a number of *mas'alas*. Beg.

الحمد لله (sic) على آتائه والصلاة ... بعد، چنین میگوید ابو محمد

المشهور بمحمد امان اليه

Dated the 19th Ram. 1244/the 26th March 1829. Notes on the margins.

Ft. 24; S 7.5 x 6.76; 5.76 x 3.5; ll 14, no jadwala. Europ. pap., thickness 10=0.86 mm. Ind. nat., index: a=4; b=6; c=6; d=3; k=7; n=4 mm. Cond. fairly good. Purchased: 11. xi. 1926, Lucknow.

1018.

فوائد محمدية

Fawā'id-i-Muḥammadiyya.

III 412.

A treatise on Shi'ite laws and observances connected with marriage, by Abū Muḥammad, or Muḥammad Amān, a writer at the beginning of the xiii/xix c. (see above, Nos. 1016-7). It is divided into a *muqaddima*, several *fā'idās*, and a *khātima*. Beg.

نحمدك يا من جعل الفكاك فصلاً قطعاً بين الحلال و الحرام ... فبعد
چنین میگوید بنده کار ... ابو محمد المشتهر بمحمد امان الخ

Numerous marginal notes.

Copied about the middle of the xii/xix c. Collated.

Fl. 39; S 7.5 x 5.75; 5.75 x 2.75; H 14, no jadwals. Europ. pap. (Whatman), thickness 10=1.22 mm. Ind. nash, index: a=3.5; b=5; c=5; d=2.5; k=9; n=4 mm. Cond. good. Slightly pested. Purchased: 11. xi. 1928, Lucknow.

1019.

فقه شیعه

Fiqh-i-Shi'a.

III 379.

An exposition of the system of Shi'ite *fiqh*, in 19 books. The name of the author, the title of the book, and the date of composition are not mentioned. The author apparently does not refer to his authorities, and it is impossible to identify the date of composition approximately. On f. 1 the title and the name of the compiler are given in a modern handwriting = *Ireshādu'l-mustashhidin*, by Muḥammad Ibrāhīm b. Muḥammad Ḥasan al-Kurbāsī al-Isfahānī (d. 1281/1845), see *Kashf'u'l-hujub*, p. 39, No. 174, and R 26. But the treatise here described is obviously quite a different work. Beginning of the treatise:

حمد نا محدود معبودی را که کاینات را ... اما بعد، این تالیفی
است در فقه مذهب ائمه معصومین ... مشتمل بر نوزده کتاب به تفصیلی که
بباید، کتاب اول در طهارت و مقدمات صلوة الخ

The *kitābs*, into which it is divided, are not serially numbered but arranged according to the traditional scheme of books on *fiqh*. Their headings are not everywhere uniform. Every *kitāb* is divided into *faṣls*, *asls*, *tatammās*, etc., and each has a *khātima*. Marginal notes and subheadings.

Copied in the end of the xii/xviii c.

Fl. 144; S 13 x 8.25; 11.25 x 5.25; H 28-29, no jadwals. Or. pap., thickness 10=0.78 mm. Large Ind. nash, index: a=3.5; b=4; c=5; d=3.5; k=3.5; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 11. xi. 1928, Lucknow.

1020.

ترجمه اصلاح العمل

Tarjuma-i-Isfāḥu'l-'amal.

III 409.

A Persian paraphrase of the work on Shi'ite *fiqh*, chiefly devoted to the technicalities of purifications, *namāz*, etc., originally composed in Arabic by S. Muḥammad (h. S. 'Alī) at-Ṭabāṭabā'i

(d. 1240/1824-5, see *Kashfu'l-hujub*, p. 48, No. 227). The translation was made, apparently before his death, as it was undertaken at his own desire, by his disciple, Hasan b. Muḥammad 'Alī Yazdī (f. 2). The work is divided into a *muqaddima* and several *maṭlabs*, subdivided into *bābs*, etc. Beg.

الحمد لله (sic) الذي ارشدنا الى اصلاح الاعمال و جعل لنا شريعة
... اما بعد، چون اخذ احكام و معرفة حلال و حرام اله

Dated the 20th Sha'bān 1284/the 17th Dec, 1867 (?). Scribe: Fath-'Alī. Corrections on the margins.

Ft. 248; 8.85×5.75; 0.5×4.25; ll 15, no jadwals. Or. and Europ. pap., thickness 10=0.81 and 0.46 mm. Ind. —, index: a=3; b=8; c=4; d=2; b=6; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 12. xi. 1926, Lucknow.

8. Shi'ite 'aqa'id, religious ethics, observances, prayers, etc.

1021.

ترجمه مکالم الاخلاق

'Tarjuma-i-Makārimu'l-akhilāq.

III 382.

A Persian paraphrase of the Arabic treatise on the laudable qualities of Muḥammad and the Imāms, according to Shi'ite tradition. The author of the original is (f. 2) Abū Naṣr al-Ḥasan b. Abī 'Alī (b.) al-Faḍl al-Ṭabarānī (an early author, probably of the v or vi/xi-xii c., cf. Brock. I, 405). The name of the translator is not given, neither the date of composition. The present version is different from IvC 751, from R 15, and *Kashfu'l-hujub*, p. 548, No. 3088 (called *Makārimu'l-karā'im*), but it is apparently identical with the translation mentioned in the *Kashfu'l-hujub* on p. 121, under No. 575 (the name of the translator is also absent there). It is divided into 12 *bābs* (their contents are given on ff. 4v-7). It is difficult to suggest the date of the translation, but it cannot be far wrong to estimate its copilation as coinciding with the period of the end of the x/xvi c., or beg. to the end of the xi/xvii c., when a great revival of Shi'ite studies took place under the pious Safawides. Beg.

حمد و ثنا فیومی را که عقول ذریات آدم از ادراک کنه ... اما بعد
چنین گوید مؤلف این کتاب الشیخ العالم ... ابو نصر الحسن ابن ابی علی
الفضل الطبرسی اله

Copied apparently towards the end of the xi/xvii c., — beg. of the xii/xviii c. A very good copy.

Ft. 225; 8.10×6; 5.75×3.25; ll 15, within jadwals. Bluish Or. pap. (in the centre), new margins, of Or. pap., thickness 10=0.75 mm. Good, almost calligraphic Persian nast. index: a=3.5; b=3; c=4.5; d=2.5; l=4; n=3 mm. Cond. good. A good vignette in the beginning. Purchased: 10. xi. 1926, Lucknow.

1022.

رساله منظوم در نماز

Risāla-i-manẓūm dar namāz.

III 297.

A versified tract on technicalities of the *namāz*, according to Shi'ite rules, by Hayratī (f. 28, in concluding lines). It is dedicated to Shāh Tahmāsp of Persia (930-84/1524-78), see f. 2 top, and was completed in 945/1538-9 (chronogram خوشحال, on f. 28). This Hayratī is apparently identical with Hayratī Marwī, or Tūnī, who died in Kashān in 961/1554 (cf. IvC 57, No. 848, and other *tadhkiras*), or 970/1562-3, or even 989/1581 (cf. EIO 1435), whose *diwān* is described in R 374; EIO 1435; EB 1031; Sprenger 424, and whose epic of the Imams, the *Bahjatū'l-mabāhij*, is mentioned in Bk 235-6, etc. Beg.

بنام آنکه او واجب بذات است، عبادت کردنش از واجبات است

Dated 1170/1782-3.

Ft. 28; 8.8×4.5; 6.5×3; 11.0, no jadvāls. Or. pnp., thickness 10=0.82 mm. Ind. numb., index: a=4; b=6; c=6; d=3; h=5; n=4 mm. Cond. tol. good. Worm-eaten and panted. Purchased: 16. xl. 1926, Lucknow.

1023.

مجموعه

Majmū'a.

III 453.

Two fragments of religious contents:

1. (ff. 1v-15v). A prayer, in *Arabic*, with interlinear Persian translation.

2. (ff. 16-24v). *Manẓūma dar 'aqā'id-i-Shi'iyya*, by Ḥāfizī. It is a tract on the Shi'ite *uṣūl-i-dīn*, very short, versified. The present copy is slightly incomplete at the beginning and opens with the verse which is usually the *fifth*. The author may be identical with the poet of the times of Shāh 'Abbās, Ḥāfizī Kirmanī, who flourished about the beginning of the xi/xvii c. (See *Riyāḍu'sh-shu'arā'*, IvC 57, No. 747). Another copy, which is complete, but differs in the order of the verses, is given further on, No. 1083 (9). Also Bk 444-5. Cf. also the next note where a commentary on this work is described. The text of this copy begins ■ f. 6 of the latter (or f. 210 of No. 1083, 9).

Both items are of totally different origin, and of different size, paper, etc. The first item consists of ■ leaves 5×3, within jadvāls, dating from the xii/xviii c. The second dating from the same time consists of ■ leaves of 6.75×4.25; 5.5×3.25; 11.8, within yellow jadvāls, written on black (or dark blue) paper, in red ink. Cond. tol. good. Purchased: 14. iii. 1927, Calcutta.

1024.

جامع منصوري

Jāmi'-i-Manṣūrī.

III 386.

A commentary ■ ■ Persian versified tract on the principles of Shi'ite doctrine, the same as Nos. 1023(2) and 1083 (9), belonging to the authorship of Hāfiẓī (f. 2, 7, 91v). The original text begins (f. 3) with the verse which is the second in two other copies:

بعد حمد خدا و نعمت رسول، بکشا لب بدمح زوج بنزل

The commentator calls himself (f. 1v and 92)—Ghulam Amīr b. S. Shujā'at Rasūldār Qanūjī Husaynī Wasīfī. He completed his work (cf. 91v) the 10th Rajab 1146/the 17th Dec. 1733, the 18th year of Muḥammad Shāh's reign, and dedicated it to Abū Manṣūr S. Sa'ādāt Khān Burhānu'l-mulk, of Oude (d. 1151/1738-9), see f. 2v. The title, as above, is mentioned on f. 3 and in the colophon (f. 92).

The original is quoted verse by verse, introduced by قوله. Beg. of the commentary:

سپاس بپسند و ستایش بیعد مر خالقی را که جن و انس ... اما بعد
میگوید مملوک اهل بیت النبی ... فلام امیر الحسینی العنوجی
رسولدار الواسطی الخ

Dated the 27th Dhī Qa'da 1250/the 27th March 1835. Scribe: Mahdī 'Alī. Notes on the margins.

Ff. 92; S 9.5×6; 0.75×4; ll 16, no jadwale. Or. pap., thickness 10=0.06 mm. Ind. naet., index: a=4; b=6; c=5; d=3; e=5; n=4 mm. Cond. not good. Worm-eaten, pasted, traces of moisture. Purchased: 12. xl. 1929, Lucknow.

1025.

حدیقه السائقین

Ḥadiqatu'l-muttaqin.

III 404.

A treatise on the principal observances prescribed by the Shi'ite system, by Muḥammad Taqī b. (Maqṣūd-'Alī) Majlīsī Isfahānī (born 1003/1594-5, d. 1070/1659-60), see CHL II, 396-7; *Kashf-u'l-hujub*, p. 195, No. 1009. It is divided into a *muqaddima* (f. 1v), on the advantages of prayer, ■ *bābs*: I, on *ṭahārat* (f. 4v); II, on *aḥkām-i-namāz* (f. 77); III, on *zakāt* and *khums* (f. 176). *Bābs* IV, on *rūza*, V, on *hajj* and *ziyārat*, and the *khātima* (on additional forms of devotion), are lost in this copy. Beg.

الحمد لله ... اما بعد، چنین گوید اضعف عباد الله الغني محمد
تقي بن مجلسي اصفهاني که این رساله ایست در بیان عبادات الخ

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 182; S 7,75 x 5,25; 5,5 x 3; ll 17, no *jadwala*. Or. pap., thickness 10=0,70 mm. Ind. neat., index: a=3; b=5; c=4; d=2; k=5; n=4 mm. Cond. good. Purchased: 12. xi. 1920, Lucknow.

1026.

ترجمة الصلاة

Tarjumatu'ş-şalât.

III 494.

A short tract on the technicalities of Shi'ite *namâz*, by (Muhammad) Muḥsin b. Murtaḍā (al-Kašhī, with the *takhalluṣ* Fayḍ) (d. ca. 1105/1693-4, cf. R 1095). See *Kašfu'l-ḥujub*, p. 117, No. 552, where it is stated that the present work was completed in 1043/1633-4(?) Beg.

هر که نه کویای تو خاموش به، ... سپاس و ستایش کریمی (را)

که کمال عظمت و استغنا الهی

Dated the 12th Jum. I 1247/the 10th Oct. 1831. Scribe: Khādim Ḥusayn b. Ḥusayn 'Alī. Occasional notes on the margins.

*Ff. 1v-29; S 8,5 x 5,5; 6,25 x 3,75; ll 11, no *jadwala*. Or. pap., thickness 10=0,63 mm. Ind. neat., index: a=3; b=5; c=5; d=3; k=0; n=8 mm. Cond. fairly good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

1027.

تجفة عباسی

Tuhfa-i-'Abbāsi.

III 408.

An elementary treatise, in a catechetical form, on the principal duties and points of belief of the Shi'ite system, by Muḥammad Ṭāhir (f. 3). Its title (f. 3) implies a dedication to Shāh 'Abbās, who is here referred to (f. 3) without the usual titles. It is difficult to say whether 'Abbās the first or the second is meant. The work is apparently not identical with any treatises bearing the same title, mentioned in the *Kašfu'l-ḥujub*, p. 106. No division into chapters. Beg

الحمد لله ... ای عزیز من بدان و اگاه باش که دنیا ... اما بعد

بدان اصول دین مرتبه اش از همه طاعتها و عبادتها بالاتر است الهی

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 183; S 7,5 x 5,25; 5,25 x 2,75; ll 9, no *jadwala*. Europ. pap., thickness 10=0,46 mm. Ind. neat., index: a=2,5; b=4,5; c=5; d=2; k=5; n=4 mm. Cond. good. Slightly worm-eaten and paged. Purchased: 17. xi. 1920, Lucknow.

1028.

رساله صفات ذات

Risāla-i-Şifāt-i-Dhāt.

III 288.

A short treatise on the difference between substance and matter, from the point of view of Shi'ite theology, by Muḥam-

mad (Taqī) b. (Muḥammad) Bāqir (Majlisī Isfahānī) (d. 1110-1/1698-1700), as mentioned in the colophon. Cf. Pertsch, Catalogue, p. 59; *Kashfu'l-hujub*, No. 1477. In the colophon the title is given as *Risāla-i-ṣifāt-i-Nabawiyya*, but the usual form is *Risāla dar bayān-i-farq bayn ṣifāt-i-Dhāt wa ṣifāt-i-ft'l*. Beg. ■ in the *Kashfu'l-hujub*:

الحمد لله وسلام علي عبادة النبي امطفى، اما بعد، بايد دانست كه

صفت مقدسة اله

Dated the 12th Dhī Qa'da 1220/the 1st Febr. 1805.

* Fl. 1v-8v; 3 6,6 × 4,25; 5,5 × 2,75; ll 10, no jedwals. Or. pap., thickness 5=0,46 mm. Ind. nast., index: a=4; b=2,5; c=4; d=2; k=3,5; n=3 mm. Cond. bad. Worm-eaten and pasted. Purchased: 10. xi. 1926, Lucknow.

1029.

حياة القلوب

Ḥayātu'l-qulūb.

III 410.

The third vol. of this work, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī Isfahānī, cf. IvASB 1122-3 and IvC 387, where vols. I and II are described. It was lith. at Tebran (or Tabriz), 1844, and Lucknow, 1879. The present vol. deals with the question of the imāmat and gives some traditions regarding the Imams. The copy is incomplete at the beginning, opening with

... و آیاتی که در شان ائمه ... مجمل نازل گردیده ... فصل اول

در وجوب امام است اله

At the end some scrappy notes on additional leaves (red paper) in Urdu.

Dated the 27th Ram. 1292/the 27th Oct. 1875. A few marginal notes.

Fl. 239; 3 7,6 × 5,75; 6,25 × 4,25; ll 13, no jedwals. Europ. pap., thickness 10=0,38 mm. Ind. nast., index: a=4; b=4; c=5; d=3; k=5; n=3,5 mm. Cond. good. Purchased in Nov. 1926, Lucknow.

1030.

رساله نکاح

Risāla-i-nikāḥ.

III 395.

A short tract on the ceremonies and different legal matters concerned with marriage, according to Shi'ite beliefs, by Muḥammad Bāqir b. Muḥammad Taqī Majlisī. See Pertsch, 261. The author's name is given only in the colophon. Beg.

الحمد لله الذي اجل (احل) النكاح و نذب اليه ... اما بعد، غرض

از تحرير اين رساله وجيزه آنست كه اله

Dated the 14th Jum. I 1246/the 31st Oct. 1830. Scribe: Imdād 'Alī Karbalā'ī. Notes on the margins.

Ff. 8; S 7.5 × 5.75; 6.25 × 3.25; ll 15, no *jadwala*. Or. pap. Ind. nast., index $a=4$; $b=8$; $c=6$; $d=2.5$; $k=8$; $n=4$ mm. Cond. very bad. Badly worm-eaten and pested. Purchased: 10. xi. 1926, Lucknow.

1031.

رساله سعادت ایام هفته و ماه

Risāla-i-sa'ādat-i-ayyām-i-hafta wa māh.

III 402.

A treatise, by the same Majlisī, on prayers suitable for every particular day of the month or week, on propitious days and hours, etc. Another copy in IVASB 1119(4). Beg.

الحمد لله ... اما بعد، چنین گوید احقر عباد الله الغنی محمد باقر
بن محمد تقی ... که این رساله است در بیان آنکه ... معلوم میشود از
سعادت و نکوست ایام هفته و ماه بجهت ارتکاب اشغال و اعمال الهی

Copied in the beg. of the xlii/xix c. Notes on the margins.

Ff. 27; S 6.5 × 4.75; 6.25 × 2.75; ll 15, — *jadwala*. Or. pap., thickness 10 = 0.50 mm. Ind. nast., index: $a=3$; $b=4$; $c=4$; $d=2$; $k=5$; $n=4$ mm. Cond. not quite good. Worm-eaten, traces of moisture, psted. Purchased: 12. xi. 1926, Lucknow.

1032.

The same.

III 443.

Another copy of the same work as No. 1031, beg. as in that transcript.

Copied in the beg. of the xlii/xix c.

Ff. 1—18v; S 7.25 × 4.5; 5.75 × 3.5; ll 15, no *jadwala*. Or. pap., thickness 10 = 0.52 mm. Ind. nast., index: $a=4$; $b=5$; $c=5$; $d=2$; $k=4$; $n=3$ mm. Cond. good. Purchased: 10. i. 1927, Calcutta.

1033.

رساله در نماز

Risāla dar namāz.

III 397.

A treatise on the *namāz*, for beginners, by Muhammad Baqir b. Muhammad Taqī Majlisī, apparently identical with the *Risāla-i-ādāb-i-namāz* mentioned by Pertsch, p. 59. It is not divided into chapters. Beg.

الحمد لله ... اما بعد، چنین گوید احقر عباد الله محمد باقر ... که
چون نماز از عمده ارکان ایمانست میباید که بنده موسی شرائط و آداب
آنرا بداند الهی

Copied towards the end of the xii/xviii c. A few marginal notes.

Ft. 21; ■ 8,5 × 4,75; 7,25 × 3,75; ll 17, no jadwals. Brownish Or. pap., thick-
ness 10=0,66 mm. Good Ind. nast., index: a=3; b=4,5; c=5; d=2; k=4; n=4
mm. Cond. tol. good. Slightly worm-eaten and pested. Purchased: ll. xi. 1926,
Lucknow.

1034.

شکایات الصلاة

Shakkiyyātu's-salāt.

III 400.

A tract, by the same Majlisī, on mistakes, omissions, etc., which may occur in the performance of the *namāz*, see *Kashf u'l-hujub*, p. 289, No. 1434, cf. Pertsch, p. 59. It is divided into a *muqaddima*, five *fasls* and a *khatima*. In the colophon it is called *Risāla-i-'aḥḥāla*. Beg.

الحمد لله الذي ازاح ظلمات الشبهات و الشكوك ... اما بعد، چنين
گويد خاک راء سالکان مسالک شرح مبين محمد باقر بن محمد تقى اله

Copied towards the end of the xii/xviii c. Incidental marginal notes. Quotations on f. 23v.

Ft. 23; ■ 9,25 × 5,75; 6,5 × 3,25; ll 18, within red and blue jadwals. Or. pap., thickness 10=0,93 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2; k=6; n=8,5 mm. Cond. tol. good. Slightly worm-eaten and pested. Purchased: 18. xi. 26, Lucknow.

1035.

رساله رجعت

Risāla-i-ruḡ'at.

III 443.

A collection of several Shi'ite *ḥadīths*, with paraphrases and explanations, dealing with the question of the re-appearance of the Imam on the Day of Judgment, by the same Majlisī (see above, Nos. 1028—1034), cf. *Kashf u'l-hujub*, p. 263, No. 1397. It is one of his late compositions, written after the completion of the *Biḥār u'l-anwār*, and dedicated to Shāh Sulaymān of Persia (1077-1105/1667-94). Beg. as usual:

الحمد لله ... اما بعد، چنين گويد فقير خاکسار محمد باقر بن محمد
تقى ... که چون برکنده ارباب نظمت اله

Copied in the beg. of the xiii/xix c.

*Ft. 16v—75v; ■ 7,25 × 4,5; 5,75 × 3,5; ll 15, no jadwals. Or. pap., thickness 10=0,52 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=4; n=3 mm. Cond. quite good. Purchased: 14. i. 1927.

1036.

زاد المعاد

Zādu'l-ma'ād.

III 384.

The well-known collection of Shi'ite prayers suitable for every particular moment or occasion in everyday life, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī Isfahānī, see

1vASB 1121. The work was completed, as stated in the colophon, in Ramaḍān 1107/Apr. 1696, and is dedicated to Sultān Husayn who ascended the throne in 1105/1694. It is divided into 14 *bābs* and a *khātima*. It has been frequently lith. in Persia, in Lucknow. The present copy is very good, but slightly incomplete at the beginning.

A very good copy, probably dating from the beg. xii/xviii c., with numerous marginal glosses and interlinear Persian translation of Arabic passages.

Ft. 308; S 12×6.75; 8.25×4; ll 14-21, within double gold and blue *jadwals*. Or. pap., thickness 10=0.76 mm. Good Persian nast., index: a=6; b=8; c=6; d=8; k=4; n=4 and 12 mm. Cond. very good. Purchased: 9. xi. 1926. Lucknow.

1037.

The same.

III 447.

Another copy of the same work, see No. 1036, not so good as the previous one, and without interlinear translation of the Arabic passages, but perhaps a little earlier than the former. Beg. as usual:

الحمد لله الذي جعل العباد وسيلة لنيل السعادة ... اما بعد، بخدمه

خاطبي محمد باقر بن محمد تقي الم

Dated Rab. II 1115/ Aug.-Sept. 1703. Scribe: Muhammad Shāh b. Muhammad Qāsim al-Luwadri (اللودري), of Isfahān. Presentation notes at the end, dated 1157/1744 and 1170/1756-7. Good vignette. Notes in the margins.

Ft. 269; S 10×6.5; 7×4.25; ll 10, within double *jadwals*. Or. pap., thickness 10=0.52 mm. Good Persian nast., index: a=4; b=3.5; c=4; d=2; k=4; n=3 mm. Cond. very good. Purchased: 29. i. 1927, Calcutta.

1038.

The same.

III 489.

Another copy of Majlisī's *Zādu'l-ma'ād*, No. 1036. Beg. as usual.

Copied in the beg. of the xiii/xix c. It is profusely ornamented with gold, has a double-page initial *taub*, of rather inferior artistic value, and several smaller vignettes at the beginnings of different chapters.

Ft. 285; S 9×5.25; 6.25×3.25; ll 18, within double gold *jadwals*. Or. pap., thickness 10=0.56 mm. Persian (?) nast., index: a=4; b=4; c=4; d=2; k=3; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 22. vi. 1927, Calcutta.

1039.

نهروست کتابهای تصنیف مجلسی

Fihrist-i-kitābhā-i-taṣnīf-i-Majlisī.

III 323.

A list of the compositions of Muḥammad Bāqir b. Muḥammad Taqī Majlisī, by his disciple Muḥammad Husayn b. Muḥam-

mad Ṣāliḥ al-Ḥusaynī, cf. Pertsch, p. 58-9, and IvC 391(1). The work is divided into two *jaqls* and a *khātima*. The first *jaql* (f. 1v) deals with Arabic works, and the second (f. 3v) with Persian ones. The *khātima* (f. 6) gives calculations of the numbers of pages, words, letters, etc., in Majlisī's books. Beg.

الحمد لله ... اما بعد، چنین کردید مقرر اینکسوف ... محمد حسین

ابن محمد صالح الحسینی الخ

Dated the 29th Rajab 1205(?) / the 3rd Apr. 1791.

Ff. 9; 8 0,5 x 4; 5 x 3; ll 14, no *jadwala*. Or. pap. Ind. nast., index: a=3; b=3; c=4; d=2; k=3; n=3 mm. Cond. tol. good. Worm-eaten, pasted. Purchased; 13. xi. 1926, Lucknow.

1040.

رساله اصول دین

Risāla-i-uṣūl-i-dīn.

III 290.

A short tract, in a catechetical form, on the elements of Shi'ite theology, by Muḥammad 'Ābid, as stated in the colophon. He may perhaps be identical with the translator of the *Kitābu'l-aṣrār* (see IvASR 1125) and commentator of Rūmī's *Mathnawī* (see R 591), who flourished in the beginning of the xii-xviii c. Beg.

الحمد لله علي نعمائه و الصلوة ... اما بعد، سوال، اصول دین یعنی

چیز هائیکه بی دالستنی آنها الخ

Dated the 10th Jum. II 1220 / the 5th Sept. 1805. Additions on the margins.

Ff. 12; 8 0,75 x 4,25; 5 x 3; ll 12, ■ *jadwala*. Or. pap., thickness 5=0,26 mm. Ind. nast., index: a=5; b=4; c=3; d=2,5; k=4; n=3,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased; 15. xi. 1920, Lucknow.

1041.

مجموعه

Majmū'a.

III 381.

A volume containing three Shi'ite works dealing chiefly with eulogies to the Imams:

1. (ff. 1v-15v). *Bayānātu'l-Murīdā*. A short treatise on the superhuman qualities of 'Alī b. Abī Ṭalīb. The name of the author and the exact date of composition are not mentioned. The work is not referred to in the *Kashfu'l-hujub*. Beg.

الحمد لله العلی المستعان ... من بعد هذا اعلم بان المرتضى قد قال

في تفضيله خطبة البيان الخ

2. (ff. 18v-152v). *Rāḥatu'l-arwāḥ wa mu'nisu'l-ashbāḥ*. Shi'ite traditions concerning the miracles which were performed

by Muhammad and the Imams. The author is here called al-Ḥasan ash-Shī'ī (ʿan-Naqīʿi)-i-Sabzawār (f. 17). The dedication is here rather corrupted, and the name of the patron is given as Nizāmu'd-dīn (-i-) Shamsu'd-dīn Khwāja Karāmi (گرامی) (f. 16v). The name Yahyā which is given in IvASB 1110, where another copy of the same work is described, does not appear here. It is divided into 15 *bābs*, subdivided into *faṣls* and *muʿjizas*. Beg. as in IvASB 1110:

شکر و سپاس و حمد بقیاس مالک الملکی راست که عظمت
و جلال اله

3. (ff. 153-154v). *Waṣīyyat namūdan-i-ḥadrat-i-Fāṭima-i-Zuhrā Amir-rā* etc. A short poem, in the form of a *qaṣida* in praise of the Imams. Beg.

ایا مومن که داری عقل و هوش و خاطر دانا
مکن در دنیای فانی مقام و مسکن و مارا

The first item is dated (f. 15v) simply Shawwāl 1124/Nov. 1712. The second (f. 152v)-the 11th Dhī Qa'da 1125/the 20th Nov. 1713. Scribe: Muhammad Ma'ūm. The third item is not dated, but it is written by the same hand as the other two.

ff. 154, 8 0,75 x 0,25; 7 x 3,25; ll 17, no *jadwale* (new margins). Greyish Or. pap., thickness 10=0,72 mm. Good Ind. nat., index: a=2; b=4; c=4; d=2; k=4; n=2 mm. Cond. good. Purchased: 11. xi. 1926, Lucknow.

1042.

جذات الخلود

Jannātu'l-khulūd.

III 385.

A collection of 32 tables (*jadwale*), giving explanations of the attributes (*asmā*) of God, legendary accounts of the ancient prophets, biographies of Muhammad, the Imams, some eminent Shī'ites, accounts of some important historical events, etc. It was compiled by Muhammad Rida b. Muhammad Mu'min al-Imāmī al-Khātūnabadī al-mudarris (f. 1v), who started it in 1125/1713 (f. 2, bottom—the title is the chronogram for that date), completed in 1127/1715 (f. 33v), and dedicated to the Safawide prince, Sulṭān Ḥusayn (1105-1135/1694-1722). Beg.

الحمد لله الحكيم المعجود المنفرد بالازلية ... اما بعد، بر لوائح الازواج
زاكیه و صفای اذهان صافیة ... مسکین ابن محمد مومن محمد رضا
الامامی الخ

Dated the 14th Rab. II 1267/the 16th Febr. 1851. Scribe: Muhammad b. Mūsā. Ft. 29, 30, 34 are left blank. Ornamented tables, written in red, blue, green and black ink.

Ft. 35; 8 19,5 × 12,35; 15,5 × 9,25; 11—varied. Jadwala. Or. pap., thickness 10=1,57 mm. (double). Ind. nast., index: a=2,5; b=3,5; c=4; d=2; k=3,5; n=3 mm. Cond. tol. good. Dirty. Purchased: 14. xi. 1920, Lucknow.

1043.

رسائل حزین

Rasā'il-i-Hazīn.

III 609.

Short theological treatises by Muhammad 'Alī b. Abī 'Talīb az-Zahīdī al-Lahījī al-Jīlānī, who used the *takhalluṣ* Hazīn (d. at Benares the 19th Jum. I 1180/the 17th Oct. 1766). Cf. a similar collection in IvC 502. The present volume contains:

1. (ff. 1v-3). *Lam'at mir'atī'l-lah fī sharḥ āyat Shaha-da'l-lah*. A short note, in Arabic, on explanations of the *āyatū'sh-Shahādāt* (III, 16), or the usual formula of professing the unity of God. It was composed in 1139/1726-7, at Ardabil, just before departure to Khorasan. It is the same work as IvC 752(4). Beg.

الحمد لله لعلم الحمد والشكر لواهب الشكر ... وبعد، قد وصلني

يا اخي كتابك الذي سالتني فيه الم

2. (ff. 3v-14v). *Risāla dar ghusl*. A treatise on ablutions, also in the form of a reply to a question. Beg.

الحمد لله والسلام على عباده الذين اصطفى، اما بعد، سألني ارقام

حروف سوال نموده باین عبارت الم

3. (ff. 15-44v). *Tahqīq-i-ma'ād-i-rauḥānī*. A treatise on the resurrection in a spiritual sense, the same as IvC 752 (1). Beg.

وله الحمد في الآخرة والاولى ... وبعد، در اشارت بذات و الم که

بر دو قسم است الم

4. (ff. 45v-52). *Tahqīq-i-l-hudūth wa'l-gidam*. The same short treatise as the Divine substance as IvC 502 (3). Beg.

الحمد لله على آلائه ونشكره على نعمائه ... وبعد، محرر این سواد

اقل العباد ابن ابيطالب بن عبد الله بن علي الجيلاني محمد المدعو

بعلی الم

5. (ff. 52v-68v). *Tahqīq-i-naḥs wa tafarrud-i-ān*. The same treatise on psychology, in a religious light, as IVc 502(2). It was compiled outside Kirmānshāh (f. 68v), in Ramaḍān 1139/April-May 1727 (f. 64v). Beg.

نی عقل بنده لا يزال نورسد ... انجیک یا قدوس ... ر بعد، چون
علت غائی (sic) در آفرینش بنی آدم انج

Copied about the beg. ■ the xiii/xix c. Seals of the former owner, modern.

Ff. 68; 8 8x5; 6.5x3; ll 12, within red jadwals. Or. pap., thickness 10= 0.68 mm. Good Ind. nat., index: a=4; b=6; c=0; d=3; k=4; n=3 mm. Cond. fairly good. Purchased: 9. xii, 1927, Calcutta.

1044.

منتخب الامال

Muntakhabu'l-a'māl.

III 391.

A treatise on the principal dogmas, observances, ethical laws, rules of conduct, etc., ■ prescribed by the Shi'ite doctrine, by Muḥammad Muqīm (f. 2), who dedicated it to a nobleman, Ilṭifat-'Alī Khān (f. 2). The work was completed (see f. 65v,—this is not the date of the copy, but of the completion of the treatise), in the end of the month of Jum. II 1173/Jan. 1760. It is divided into a *mugaddima*, on the five principal commandments (*uṣūl-i-khamsa*), 12 *bābs*, and a *khātima* (on different minor observances connected with the commonest events in life, f. 49). The 12 *bābs* deal with: I (f. 3v), *ṭahārat*; II (f. 6v), *namāz*; III (f. 13), *rāza*; IV (f. 14v), *zakāt*; V (f. 14), *khums*; VI (f. 17), *kaḥarat*; VII (f. 19), on marriage, *nikāḥ*; VIII (f. 22v), on 'names' and the biography of Muḥammad; IX (f. 29v), on rules of hunting; X (f. 31), on clean and unclean animals, their slaughter, etc.; XI (f. 34), on observances (*ā'māl*) suitable for each particular month, day, and festival; XII (f. 38v), on rules for burial. Beg.

جواهر زاهر سپاس بیقیاس و لالی متلای ستایش ... بعد تصحید

جناب مقدس اکبریا ... بندۀ ائیم محمد مقیم انج

Many marginal notes, additions and glosses.

To this treatise, occupying ff. 1v-65v, are added two other tracts, one ■ the margins, and the other at the end:

1. (ff. 53v-70, in *margin*). *Mukhtaṣar-i-Fatāwī-i-Muḥammad Bāqir Rashtī*. A collection of commonplace elementary rules concerning prayer, different prescriptions of Shi'ite doctrine, etc., ascribed to the famous mujtahid, Muḥammad Bāqir (b. Muḥammad Taqī al-Mūsawī) ar-Rashtī al-Isfahānī (d. 1260/1844). Judging from the form of the invocations of blessings upon him,

he was still alive at the time of the composition of the tract. Beg.

الحمد لله ... اما بعد، این مختصریست از فتاوی جناب قدسی القلب
... محمد باقر الرشتی نوطنای اصفهانی مسکنای الم

2. (ff. 66-70). *Aḥwāl-i-khātimu'l-anbiyā'*. A short note, without preface, giving genealogical details of Muḥammad and the Imams. The name of the compiler is not mentioned. Beg.

در احوال خانم الانبیاء ... نسب شریفش برین موجبست الم

At the end there is the beginning of a note of similar contents, but it breaks off after a few lines.

Copied towards the end of the xiii/xix c.

Fl. 70; S 3,5 x 4,75; 5,5 x 2,5; ll 10, no jadwals. Or. pap., thickness 10=0,77 mm. Minute Ind. nast. index: a=2; b=3; c=3,5; d=1,5; k=3,5; n=2,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1045.

رسالة ربانی

Rashaḥa-i-Rabbānī.

III 295.

A versified Shi'ite tract on the *namāz*, to which are added elementary rules concerning other prescriptions of Muhammadanism. The name of the author is not mentioned. The title and the date of the book are mentioned in the concluding lines in a somewhat corrupted form:

نام این رساله ایست ربانی، وقت نازیم رساله خوانی،

The MS. is dated 1176/1763. The expression رساله خوانی is an equivalent of 1335. A probable reading is therefore رساله خوانی، i.e. 1174/1760-1; reading only رساله=908/1502-3 seems too early. The tract begins abruptly.

واجبات نماز سی عدد است، گوش بگذار حق ترا مدد است،

Dated the 4th Shawwāl 1176/the 18th Apr. 1763.

Fl. 15; S 3,5 x 5; 6,25 x 2,75; ll 15, no jadwals. Or. pap., thickness 1=0,00 mm. Ind. nast. index: a=5; b=3; c=5; d=2,5; k=6; n=3,5 mm. Cond. bad. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1046.

انیس المؤمنین

Anīsu'l-mu'minīn.

III 399.

A treatise on the principles of Shi'ite doctrine, the same as EIO 2606, by 'Abdu'l-Karīm b. Muḥammad Walī. The date

of composition is not given, and as there are no references to authorities, it is difficult to gather any indications in this respect, except that the work was written before the 3rd Rab. II 1177/the 11th Oct. 1763, which is the date of the copy. It is not mentioned in the *Kashf-u'l-hujub*. The book is divided into a *muqaddima*, 4 *bābs*, and a *khatima*, dealing with the purpose of creation, the *usūl-i-dīn*, prayers, rules for religious behaviour, principles of ethics, and also contains a number of special prayers and *dhikrs*. Beg.

الحمد لله انني اتصف بجميع صفات الكمال ... اما بعد، چنین گوید

مؤلف این رساله ... عبد الکریم بن محمد ولی اله

Dated the 3rd Rab. II 1177/the 11th Oct. 1763. Notes on the margins; prayers at the end.

Ft. 50; S 8,5 x 4,75; 0,25 x 3; 11 21, no jadwals. Or. pap., thickness 10=0,76 mm. Ind. nast., index: a=2; b=3,5; c=5; d=2; k=4; n=2,5 mm. Cond. tol. good. Worm-eaten and panted. Purchased: 15. xi. 1920, Lucknow.

1047.

مرشد العوام

Murshidu'l-'awāmm.

III 380.

A detailed exposition of Shi'ite theology and religious duties, in four *qā'idās*, subdivided into *bābs*, which are, in their turn, subdivided into *maflabs*, etc. The author calls himself Qasim b. al-Hasan al-Jilani (f. 1v). There are apparently no indications in the text as to the period in which the work has been composed, but on the margins in the beginning of the book there are several critical notes, referring to the author as still living (مصنف دام). Therefore it seems probable that the work was compiled towards the beg. of the xiii/xix c. It is apparently not mentioned in the *Kashf-u'l-hujub*. Beg.

الحمد لله ... چنین گوید اقل عباد الله قاسم بن الحسن الجیلانی که

این چند کلمه در بیان مسائل عبادات اله

A good copy, dated 1212/1767-8. Notes on the margins.

Ft. 178; S 8,5 x 5,75; 6 x 3; 11 16, within jadwals. Or. pap., thickness 10=0,84 mm. Clear Ind. nast., index: a=3; b=4; c=4; d=2; k=3; n=2,5 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

1048.

رساله در اصول دین

Risāla dar uṣūl-i-dīn.

III 295.

A short treatise on the elementary principles of the Shi'ite doctrine, the same as No. 1062(7), intended for beginners. The

author does not mention his own name, but refers to his earlier work, *Risāla-i-wajīza*, on the rules of *namāz*. Beg.

الحمد لله كما هو اهله والصلاة على افضل ... اما بعد، چون در
سالف زمان بلجابت فرمان اله

Dated the 13th Dh'l-hijja 1219/the 20th March 1803.

Ft. 38; S 8,75×4,25; 5×3; ll 10, no jadwala. Or. pap., thickness 10=0,92 mm. Ind. nast. (a child's hand), index: a=6; b=6; c=7; d=4; e=6; n=4 mm. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 12. xi. 1920, Lucknow.

1049.

مراعات حسنيه

Mawā'iz-i-Ḥasaniyya.

III 383.

Sermons of Dildār 'Alī b. Muḥammad Mu'īn(i'd-dīn) al-Hindī an-Naṣrābādī al-Lak'hnavī (d. the 19th Rajab 1235 the 2nd May 1820), delivered by him in 1200/1786 and subsequent years (the first was preached the 13th Rajab of that year, i.e. 12th May 1786 ff. 3v-4). The work is dedicated to Āṣafu'd-dawla Yahyā Khān (f. 2v), and its full title is (f. 3v) *Fawā'id-i-Āṣafiyya wa mawā'iz-i-Ḥasaniyya*. The present copy is slightly incomplete at the end. There are apparently a few folios missing. Beg.

جميع محامد و صنوف ستایش جناب واحد ... اما بعد، تراب اقدام

علمای دین اله

Copied in the beg. of the xli/xix c. Seal on f. 1.

Ft. 170; S 11,25×8,25; 8,75×5; ll 18, no jadwala. Eur. pap., thickness 10=0,81 mm. Ind. nast., index: a=4; b=5; c=6; d=2,5; e=5; n=8 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 13. xi. 1920, Lucknow.

1050.

روضة الاحكام

Rauḍatu'l-aḥkām.

III 408.

A fragment of the Persian paraphrase of a large compendium of Shi'ite theology, by Dildār 'Alī (see No. 1049), the *Rauḍatu'l-aḥkām* (cf. f. 6). In the *Kashfu'l-ḥujub*, p. 295, No. 1594, where the work is mentioned, it is not stated whether it originally written in Arabic or in Persian. The present extract deals with purifications, or rather with some technicalities connected with them. Beg.

در بیان طهارت، بدانکه اول و عمدتاً مطهرات اب است اله

Copied probably towards the end of the xiii/xix c.

Ft. 11; S 8,25×6; 6,5×3,5; ll 12, no jadwala. Europ. bluish pap., thickness 10=0,32 mm. Ind. nast., index: a=2,5; b=5; c=5; d=2; e=5; n=8 mm. Cond. good. Purchased: 13. xi. 1926, Lucknow.

1051.

ترجمة ثمرۃ الفوائد

Tarjuma-i-Thamaratu'l-fu'ād.

III 396.

A translation from the Arabic, with comments by the translator, of a treatise on the principles of Shi'ite theology, the *Thamaratu'l-fu'ād*, composed by Muḥammad b. Dildār-'Alī (see above, No. 1049) for his son Muḥammad Bāqir, apparently in the beginning of the xiii/xix c. It was translated by Ghulam Imām b. Ḥusayn 'Alī (f. 2) when the author was still alive. The work is apparently quite different from the *Thamaratu'l-fu'ād* mentioned in the *Kashfu'l-ḥujub*, p. 149, No. 732 (which is ascribed to Muḥammad Mahdī b. Muḥammad Shafi' Astrābādī, see No. 1058), which was composed in 1235/1819-1820. The present work is divided into several (*chānd*) *maqāṣid* (f. 2). The copy is incomplete, and only four *maqāṣid* appear here (on ff. 3, 8v, 14, 18), the last one being subdivided into several *maṭlabs*, *faṣls*, etc. Beg. (apparently copied from the original work):

الحمد لله الذي خلق الإنسان والجان وكلف مباداة... أما بعد، بر
ضمير طالبين درجات عالية متطقي فمأند كه چون معرفت اصول دين اله

Copied in the middle of the xiii/xix c. A few corrections on the margins. A seal on f. lv, erased.

Fl. 52; S 7,6×5,75; 3,25×3,75; ll 16, no fadwals. Europ. pap., thickness 10=1,28 mm. Ind. nast., index: a=3; b=5; c=6; d=2,5; k=7; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.

1052.

هداية المستبصرين

Hidāyatu'l-mustabqirīn.

III 390.

A detailed tract on Shi'ite theology by S. 'Alī b. S. Dildār 'Alī (the latter d. in 1235/1820, cf. No. 1049). The title, *Hidāyatu'l-mustabqirīn fī ma'rifaṭ masā'ilī'd-dīn*, appears on the margins of f. 2, and is in a different handwriting. The work was most probably composed in the beg. of the xiii/xix c. It is not mentioned in the *Kashfu'l-ḥujub*. It is divided into two *bābs*. The present copy is incomplete at the end. The work is based on different standard compositions, but chiefly on a *risāla* by Khidr b. Shanāl (?) of Najaf. Beg.

الحمد لله الذي جعل العبادات سبباً... أما بعد، چنين گوید احقر
عباد الله... سيد علي ابن سيد دلدار علي اله

Copied about the middle of the xiii/xix c. Occasional corrections and additions.

Fl. 254; S 8,5×4; 5,5×3; no fadwals. Or. pap., thickness 10=0,78 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=8; n=4 mm. Cond. tol. good. Worm-eaten, pasted. Purchased: 13. xi. 1926, Lucknow.

1053.

رساله شیعیه

Risāla-i-Shi'īyya.

III 473.

A fragmentary copy of a treatise on Shi'ite worship, dealing chiefly with prayers, as also with questions of *fiqh*. It is divided into 7 *bābs*, subdivided into *faḥls*, *maqāḥids*, etc. A few leaves, probably one or two, are lost at the beginning, and in some places the order of the leaves is not correct. In order to facilitate identification in case another complete copy be found the headings of a few *bābs* are here given.

(f. 1) باب اول، در طریقه فرمان برداری و امانتگذاری حضرت
باری الخ

(f. 13) باب دوم، در آداب و شرائط نماز فریضه واجبی شب و روز الخ

(f. 199v) باب ششم، در آداب حج و خمس و زکوة الخ

Copied in the beg. of the xiii/xix c. At the beginning and end several leaves are left blank. Ff. 208-271v occupied with scraps of prayers.

Ff. 271; 8 8,25×5,75; 8×3,25; ll 14, no *jadwāl*. Or. pap., thickness 10=0,53 mm. Ind. ■■■■, index: a=2,5; b=4; c=4; d=2; h=4; n=2,5 mm. Cond. not quite good. Injured by moisture. Purchased: 10. v. 1927, Calcutta.

1054.

گلشن ایمان

Gulshan-i-Imān.

III 283.

A short treatise on the principles of the Muhammadan doctrine, from the Shi'ite point of view. The name of the author is not mentioned. The work is different from another Shi'ite treatise with the ■■■■ title, mentioned in the *Kashf-u'l-hujub*, No. 2673. The tract is divided into four *bābs*: I, f. 1, on اثبات واجب الوجود; II, f. 9v, on the *nubuwwat*; III, f. 11v, on the *imāmat*; IV, f. 52, on the *ma'ād*. The title is mentioned in the colophon. Beg.

بدان هدايت الله كه چون آدمي قابل علم و تكليف و مكلف است الخ

Copied in the beg. of the xiii/xix c.

Ff. 53; 8 8,6×4; 8×2,25; ll 14, no *jadwāl*. Or. pap., thickness 5=0,87 mm. Ind. nast., index: a=3; b=2,5; c=4; d=2; h=2,5; n=2,5 mm. Cond. not good. Worm-eaten and pested. Purchased: 16. xi. 1926, Lucknow.

1055.

امول خمسة

Uṣūl-i-khamea.

III 494.

A short treatise on five principal dogmas of Shi'ite theology, i.e. the *tauhīd*, *'adl*, *nubuwwat*, *imāmat*, and *ma'ād*. The name of the author is not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه واجب است بر هر مکلف آزاد و بنده

مرد و زن دانستن اصول خمسة الهی

At the end (ff. 49 *sq.*) was found *Wasiyyat-i-Nabi*, Muhammad's counsels to Fāṭima. Unfortunately the paper, coloured with green, has become brittle and has deteriorated, ■ that it crumbles away at touch.

Dated the 15th Jum. II 1247/the 23rd Oct. 1831.

*Ff. 30-48v; measurements, etc., ■ in No. 1028.

1056.

جمال الصالحین

Jamālu'ṣ-ṣāliḥīn.

III 388.

An encyclopaedia of the manners and observances suitable for an ideal Shi'ite, ■ based on the tradition of the Imams. The author calls himself Hasan b. 'Abdi'r-Razzāq. He gives no information of use for the identification of the date of composition, and he never refers to his authorities. Judging from the style and the general character of his work he may be regarded as one of the numerous compilers of similar books who occupied themselves with this kind of labour at Lucknow in the beg. of the xiii/xix c. Another copy—in Bb 136. The work is divided into a *mūqaddima*, giving ■ brief review of the Shi'ite tradition referring to the matters dealt with; twelve *ḥabṣ*, on the *faḍl*'il of knowledge, devotion, prayers and all religious duties prescribed for a Shi'ite; and finally—a *khātima* (which is slightly incomplete at the end), on miscellaneous questions. The work contains a large number of prayers, especially in its latter half. Beg.

حمد بیهود و ثنائی بیحد کریمی را که در کسطنان عالم امکان ... اما بعد

چنین گوید اخرج عباد الله الى فضل ربه حسن عبد الرزاق الهی

Copied in the middle of the ■ c. A seal, dated 1200/1834-5. Occasional notes ■ the margins.

■ 223; S 11.25 x 7.25; 8.25 x 4.75; ll 19, no *jadwals*. Or. pap., thickness 10=0.82 mm. Ind. nest., index; a=3; b=4; c=5; d=2.5; k=5; n=2 mm. Cond. fairly good. Slightly worm-eaten. Purchased: Il. xl. 1020, Lucknow.

1057.

ترجمة حياة النفس في خطيرة القدس

Tarjuma-i-Hayātu'n-nufs fi khaṭirani'l-quds.

III 406.

A Persian paraphrase, by Ḥasan Jābirī 'Aẓīmābādī, of the Arabic tract on Shi'ite theology, according to the teachings of the Shaykhī sect, by the founder of that school, Aḥmad b. Zaynī'd-dīn (Ibrāhīm b. Ṣāqur) al-Aḥṣā'i (d. 1242/1826-7, cf. IvPS (I) 831 and CHL II, 127). The work is divided into ■ *mūqaddima* (f. 3v),

five *bābs* (ff. 8v, 88, 50v, 56, 90), and a *khātima* (f. 108v). The *bābs* deal respectively with: *tauhīd*, 'adl, *nubuwwat*, *imāmat*, and *ma'ād*. The dates of composition of the original and of the translation are not given. Beg.

الحمد لله (sic) ذالكبرياء (etc) واللاه و صلي ... و بعد، چنین گوید
عبد مقصود جانی حسن جابری عظیمابادی الم

Copied about the middle of the xiii/xix c. Scribe: S. Muṣṭafā.

Ft. 111; 88x5; 6x3.25; ll 14, == jadwala. Eur. paper, coloured, thickness 10=0.63 mm. Incl. back, index: a=4; b=5; c=5; d=3; e=5; n=4 mm. Cond. good. Slightly dirty and pasted. Purchased: ll. xi. 26, Lucknow.

1058.

رسائل محمد مهدی استرآبادی

Rasā'il-i-Mahdī Astrābādī.

III 398.

Four short treatises on Shi'ite theology by Muḥammad Mahdī b. Muḥammad Shafi' al-Astrābādī (d. 1259/1843).

1. (ff. 1-36v). *Risāla-i-mumtāz dar namāz*. A short tract on the technicalities of *namāz*, divided into a *muqaddima*, 4 *faṣls*, and a *khātima*, composed in 1237/1821-2. Beg.

حمد و سپاس خداوندی را سزااست که دور است از ادراک ... اما بعد،
این رساله ایست ممتاز در بیان مسائل نماز الم

2. (ff. 36v-60). *Kunūz dar adāb-i-naẓāfi-i-shahāna-rūz*. A treatise on additional devotions called *nāẓilas*. It is divided into 5 *ganjs*. Beg.

نصودك اللهم ربنا حمدا كثيرا ... و بعد، چنین گوید بنده ضعیف
مفتاق بمغو خداوند الم

Scrappy note at the end (f. 60).

3. (ff. 60v-79v). *Istihkām dar bayān-i-mujmal az masā'il-i-ṣayyām*, in the colophon simply called *Risāla-i-ṣaum*. A tract on rules connected with fasting composed in 1243/1827-8, divided into 14 short *faṣls*. Beg.

الحمد لله الذي جعل الصوم جنة من النار ... اما بعد، چنین گوید
بنده حقیر ... محمد مهدی الم

Scrappy notes at the end and on f. 80.

4. (ff. 81-111v). *Najmu'l-mu'min*. A collection of notes on different matters connected with prayers, ethics, etc., according to Shi'ite teachings. See *Kashfu'l-hujub*, p. 577, No. 3248. It is dedicated to Najmu'd-daula Mumtāzu'l-mulk Mu'min Khān Fath-

'Ali Khān Bahādur, usually called Dilāwar Jang, of 'Agrimābād (of. R 410-11). The work is incomplete at the end in this copy; it is divided into numerous *su'āle* and *jawābs*. Beg.

حد نا معذور لایق معبود واجب الوجودیست که ... اما بعد، بنده
شرمندۀ ضعیف ... محمد مهدی بن محمد شفیع الاسترآبادی العج

Dated (1) the 12th Sha'ban 1250/the 13th Dec. 1834, and (3, f. 70v), the 4th Shawwāl 1250/the 3rd Feb. 1835. (2), f. 60, is simply dated 1250/ probably and 1834. Transcribed apparently in Lucknow, because the place is given (f. 30v) as Charbagh and (f. 60) as Malibāghganj, both being localities in that city.

Ft. 111; 8 7×4.5; 6×3.5; li 8-15-17, no jadwala. Or. pap., thickness 10=0.95 mm. Ind. nest., different hands, index (f. 59): a=5; b=3; c=4; d=3; k=6; n=3.5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1059.

نجم المؤمن

Najmu'l-mu'min.

III 401.

Another copy of the same treatise as No. 1058 (4). It is a complete copy. Beginning as in the preceding transcript.

Copied towards the middle of the xii/xix c. Occasional notes on the margins, and on f. 1.

Ft. 85; 8 8×4.75; 6.25×2.75; li 15, no jadwala. Or. pap., thickness 10=0.57 mm. Ind. nest., index: a=2.5; b=4; c=3.5; d=2; k=2.5; n=3 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1060.

رسالة عقائد

Risāla-i-'aqa'id.

III 262.

A short treatise on the principal dogmas of Shi'ite doctrine. The name of the author does not appear. The title, as above, is given in the colophon. Beg.

سپاس خدا را بی انتهای (انتها ؟) و درود بر اشرف انبیاء او و اولیاء او، و بعد، پس غرض تحریر این مقاله و باصفت بر تدریس این رساله انج

Dated the 18th Safer 1251/the 13th June 1835.

Ft. 6; 8 6.75×4.25; 6.25×3; li 14, no jadwala. Or. pap., thickness 1=0.06 mm. Bad Ind. nest. Cond. bad. Worm-eaten and pasted. Purchased: 13. xi. 1929, Lucknow.

1061.

تنبیه الغافلین

Tanbihu'l-ghāfilin.

III 455.

A treatise on the principles of ethics, religious life, devotions, etc., from the point of view of the Shi'ite system. It was derived from the works of Bahā'u'd-dīn Muḥammad b. Ḥusayn al-'Āmilī (of.

above, No. 1013), and compiled by Bahā'u'd-dīn Muḥammad (b.) Ibrāhīm at-Tirmidhī. The date of composition is not mentioned, apparently this is a modern work. The title, as given above, is found in an additional note, intended for insertion in the text, on the margin of f. 2v, and seems unreliable. Beg.

الحمد لله ... اما بعد، از سنین (؟) الطالبین من تصنیف شیخ
بهاء الدین بن محمد عاملی چغین کوید مولف این رساله و محضر این
مقاله الفقیر الحقیر ابو اسحاق الراجی بالفضل الصمدی بهاء الدین محمد
ابراهیم الترمذی السج

Dated the 15th Rab. II 1263/the 2nd Apr. 1847, Calcutta. Scribe: Mirzā Mughal (?) 'Aẓīmābādī. Notes on the margins and on additional leaves at the end.

Fl. 106; S 8×5; 6×3; ll 13, no jedwals. Europ. pap., thickness 10=6.46 mm. Ind. nast., index; a=4; b=6; c=6; d=2.6; k=4; n=4 mm. Cond. tol. good. Worm-eaten. Purchased: 14, III. 1927, Calcutta.

1062.

مجموعه رسائل شیعیه

Majmū'a-i-rasā'il-i-Shi'iyya.

III 465.

A collection of short tracts dealing with different topics of Shi'ite theology. Only one of them, the first item, is in Arabic; they belong to different authors.

1. (ff. 1v-14v). *Ādābu'l-muta'allimīn*. A short tract, in Arabic, on what may be called religious psychology, dealing with the nature of religious knowledge and different virtues. The author is the famous Naṣīrū'd-dīn Muḥammad Ṭūsī (d. 672/1274), see *Kashfu'l-ḥujub*, p. 32, No. 137. Beg.

الحمد لله على آياته و الشكر على نعمائه ... اما بعد، فكثير من طلاب

العلم لا يتيسر لهم العلم

2. (ff. 15-20). *Risāla-i-nikāḥ*. A very short tract on marriage, according to Shi'ite ideas, by Majlisī. See above No. 1030, and Pertach, p. 261. Beg. as in No. 1030.

3. (ff. 20v-29). *Risāla-i-wilādat wa wafāt-i-chahārdah ma'aṣūm*. A short note on the dates of the births and deaths of the Imams; it is attributed in the colophon to the authorship of S. Bāqir Shāh Bukhārī (apparently of the first half of the xiii/xix c.). Copied by his son, Majīdu'd-dīn Muḥammad, in 1245/1829. Beg.

ماه محرم دهم ان روز عاشورا شهادت مظلوم داشت كربلا الع

4. (ff. 29v-32v). *Ta'limu'l-aiṣṣāl*. A short note on the elementary principles of theology. The name of the author is not given. Beg.

الحمد لله ... بدان هدايت الله الرشاد في المبدء و المعاد كه از جمله اعتقادات الحق

5. (ff. 33v-45v). *Risāla-i-uṣūl-i-khamsa*. A short tract, in catechetical form, on the elementary principles of Shi'a theology. The name of the author is not mentioned in this copy. See above No. 1040. Beg.

الحمد لله على الاكث ... اما بعد، سوال، اصول دين يعني چيزهايكه بي دانستن انها الحق

6. (ff. 46v-87v). *Tarjuma-i-Khulāṣatu'l-imān*. A translation of the *Khulāṣatu'l-imān*, by Khayrāt 'Alī b. Qanbar 'Alī Balgrāmī, by the author himself. The tract deals with the principles of Shi'ite theology. Not mentioned in the *Kashfu'l-hujub*. Apparently a modern work. Beg.

الحمد لله ... اما بعد، چنين كويد فقير محتاج رحمت خداوند ازلي خيرات على اين سيد فقير على بلگرامي تاجارز الله الحق

7. (ff. 98v-123). *Risāla-i-Mir Murtaḍā*. A Persian translation of a short work on Shi'ite theology, ascribed to Mir Murtaḍā, most probably identical with ash-Sharīf al-Murtaḍā al-Mūsawī (d. 436/1044, cf. Brock. I, 404). The name of the translator is not mentioned. The tract is intended for the use of children and beginners. See also No. 1048. Beg.

الحمد لله كما هو اهله ... اما بعد، چنين در سالف زمان بلجابت فرماي واجب الحق

8. (ff. 124v-161v). *Sharḥ-i-Bāb ḥādī 'ashar*. A Persian paraphrase and commentary on the *al-Bābu'l-ḥādī 'ashar*, of Jamālud-dīn Ḥasan b. Yūsuf b. 'Alī b. Muṭahhar al-Hillī (d. 726/1326). See *Kashfu'l-hujub*, p. 76, No. 355. It deals with the principles of Shi'ite theology. The author of the present version is not mentioned. It does not coincide with any version mentioned in the *Kashfu'l-hujub*, pp. 325-6, and contains only *jaṣṣe* IV, V and VI. Beg.

حمد و سپاس بيقيناس واجب الوجود پرا رواست الحق

9. (ff. 162v-179). *Fuṣūl-i-Naṣirī* (as it is called in the colophon). A short treatise on Shi'ite theology, by Naṣirū'd-dīn Ṭūsī, cf. (1), above. See *Kashfū'l-hujub*, p. 402, No. 2223, where it is said to be a translation by Ruknū'd-dīn al-Jurjānī. Beg. abruptly:

هر که از چیزی اکاهی باید از هستی ان چیز اکاهی یافته باشد ان

10. (ff. 181v-218v). *Risāla-i-Shakkiyyāt*, by Majlisī, — above, No. 1034. Beg. as in that copy.

11. (ff. 219v-242). *Taharatiyya*, by Muḥammad Yūsuf b. Ḥasan al-Husaynī al-Astrābādī, who dedicated it to Shāh Tahmāsp (f. 220v, top). It is divided into 3 *faṣṣ* and several *khāṭimas*. It is devoted to the question of pollution and its removal. Many references to earlier authorities. Beg.

بعد از تحریر قواعد معامد الهی و تنقیح بیان مدائع ... کوید فقیر کبیر
البال ... محمد یوسف ال

12. (ff. 242v-245). Scrappy notes, prayers, explanations of a dream.

13. (ff. 245v-270). *Risāla-i-Sa'adat-i-ayyām-i-hafta*, by Majlisī, see above, No. 1031. Beg. as in that copy.

14. (ff. 270-273). *Madhkar-i-ḥadīth-i-al-faqr fakhr*. The well-known ḥadīth about poverty, with explanations. Beg.

رسول خدا ... فرمود که چند چیز است که در ریش می آورد ان

15. (ff. 276v-302). *Risāla-i-riḍā*. A treatise on restrictions of marriages between relatives by adoption, by Muḥammad Taqī b. (Māqūd 'Alī) Majlisī Isfahānī (d. 1070/1659-60), the same as described in IvPS(I) 827 (1). Beg. as in that copy:

الحمد لله ... چنین کوید احوج المربوبین ... محمد تقی ابن
المجلسی اصفهانی ال

Copied probably in 1245/1829-30, cf. f. 29, where the scribe calls himself Majīdu'd-dīn Muḥammad. He calls himself the proprietor, on almost every item. The first item is written by a different scribe. It was completed (f. 14v), the 13 Dhī'l-ḥijja 1242/the July 1827. Between separate items there are often several blank leaves. Incidental marginal notes. Index on a fly leaf.

Ff. 302; S 6.75×4; 4.75×2; ll 14, no jadsals. Or. pap., thickness 10=0.83 mm. Ind. nast., index: a=3; b=4; c=4; d=2; e=5; s=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

1063.

مجموعه

Majmū'a.

III 393.

Three short notes on different matters connected with Shi'ite religious observances:

1. (ff. 1v-4v). *Qawā'id-i-nāfila*. A note on some special prayers, beg.

الحمد لله ... بدانکه زکوة در نه چیز واجب میشود الهی

2. (ff. 5-13v). *Risāla-i-Wilādat wa waḥdat-i-chahārdaḥ ma-'sām*, by Ahmad b. Muḥammad 'Alī b. Muḥammad Baqir Isfahānī Bahbahānī Jābirī (flourished in the first half of the xiii/xix c., see *Kash/u'l-hujub*, p. 287, No. 1542, cf. IV C 392). Beg.

الحمد لله ... اما بعد، پس چنین کردی ماصی غریق بحار معاصی

احمد بن محمد علی بن محمد باقر اصفهانی الهی

3. (ff. 14-21). *Risāla-i-bada'*. Majlisī's short tract on oration, see *Kash/u'l-hujub*, p. 243, No. 1274, etc. Beg.

الحمد لله و السلام علی عبادہ ... و بعد، چون در مسئله بدا نزاع عظیم

میلان علماء خالصه و عامه الهی

Numerous notes on the margins. Poetical quotations at the end, containing versified chronograms of the deaths of the Imams.

Dated (1), f. 4v, the 10th Dhī Qa'da 1220 (?)/the 30th Jan. 1806; item (2), f. 13v-the 20th Sha'bān 1250/the 22nd Dec. 1834; the third item (f. 21) is simply dated 1250/beg. 1835.

Ff. 21; 8 6.75 x 4; 5 x 3.25; 11 1/2, no jawwala. Or. pap., thickness 5=0.38 mm. Ind. nat., index: a=3.5; b=3; c=5; d=2.5; k=3; n=3 mm. Cond. not quite good. Worm-eaten, pasted. Purchased: 10, xl, 1926, Lucknow.

1064.

مجموعه ادویه

Majmū'a-l-ad'iya.

III 466.

A large scrap-book containing separate prayers, with explanations, fragments of different works on occultism, etc. There are references to different authorities such as Muḥsin Shāstari (f. 10), Abū Sa'īd b. Abī'l-khayr (f. 17v), Abū'l-'Abbās Bānī (frequently), etc., but the name of the compiler is not mentioned. The prayers are grouped according to their purpose (especially interesting seem to be the incantations for the protection of the child and of child-birth from evil spirits, ff. 53-75v). There are, besides these, prayers for securing favours from kings, to succeed in the search for thieves, for the prevention of the effects from the 'evil eye,' etc. Many useful charms against the *jinn*s, *paris*, Umm Sībān (f. 11), Āl (or Āl-i-zanān, probably the ■■■■ as the Umm Sībān, f. 68v), etc. The entries are in different handwriting and the leaves are badly arranged; they had probably been left in disorder when sent for binding. Many additions on the margins.

Copied in the beginning of the xiii/xix c.

Ft. 276; S 9.5 x 5.5. Number of lines, paper, handwriting, etc., — much varied. Cond. tol. good. Purchased: 10. v. 1927, Calcutta.

1065.

مجموعۃ ادعیۃ و احادیث شیعیہ

Majmū'a-i-ad'iya wa aḥādīth-i-Shi'īyya.

III 462.

A large collection of Shi'ite prayers, legends, extracts from standard Shi'ite works, magic tables, incantations, etc. The name of the compiler is not given. The work seems to be of modern origin, probably dating from the xiii/xix c. It opens with a prayer revealed by 'Alī to Muḥammad Bāqir Dāmād (d. 1046/1637) in a dream; then follows an account of the supernatural properties of the different *sūras* of the Coran; on f. 38v begins a *risāla* on the *namāz*, based on the works of Majlisī. Beg.

حضرت امیر المؤمنین علیہ السلام بمیر محمد باقر داماد در خواب

تعلیم نمودند، محمد رسول الله الم

Dated 1300/1883. Notes on the margins. A *shīrīz* at the beginning.

Ft. 444; S 9.5 x 5.75; 7 x 3; ll 22, within double *jadwals*. Europ. pap., thick. nees 10=0.87 mm. Ind. nest., index: a=4; b=4; c=4; d=2; e=4; n=3 mm. Cond. very good. Purchased: 10. v. 1927, Calcutta.

9. Controversy.

a. Shi'ite-Sunnite.

1066.

رسالۃ یوحنا

Risāla-i-Yuḥannā.

III 291.

A refutation of the Sunnite doctrine and the establishment of the triumph of Shi'ism, written in the form of a dispute between the Jew Yuḥannā, a convert to Islamism, on one side, and the imaginary learned representatives of the four principal Sunnite schools on the other. The date of composition is not given. Another copy, under the title *Khaṭī'at-u'l-a'immat* is mentioned in Bh 139. Copies of this work are plentiful in Lucknow, and it seems probable that it is a production of some learned Shi'ite written about the beg. of the xii/xviii c. Cf. Ahlw 216. Beg.

الصدد لله ... اما بعد، حق سبحانه و تعالی به برهان تحقیق حجاب

تعلیل ... اما بعد، چنین کرد یوحنا بنی اسرائیل الذمی المصری الم

Dated Dhū'l-Qa'da 1144/May 1732 (? very doubtful) at the "balada-i-Sahrind" (Sahrind), by Ḥusayn b. Muḥammad...? (the handwriting is different from that of the bulk of the copy). Seals on f. 1, some dated 1201/1787, etc. Notes at the end.

Ft. 76; 8 7/8 x 3,5; 5,5 x 2; ll 13, no jawāls. Or. brownish pap., thickness 10 = 0,88 mm. Ind. mark, index: a=3; b=4; c=4; d=2; k=4; m=3 mm. Cond. bad. Damaged by white-ants in the middle of the book. Purchased: 17. xl. 1928, Lucknow.

1067.

رجم الشيطان

Rajmu'sh-Shayṭān.

III 402.

A controversial treatise defending the usual Shi'ite practices of mourning, lamentation, theatrical impersonation, etc., against the theories of the leaders of the purists who appeared in India in the first quarter of the xiii/xix c., simultaneously with the successes of the Wahhābī movement. The attacks of the author, whose name does not appear in this copy, are directed chiefly against Shāh Aḥmad Pīr-zāda of Bareilly (North of Lucknow), a disciple of Shāh 'Abdu'l-'Azīz Dīblawī (d. the 7th Shawwāl 1239/the 5th June, 1824). He, with his assistants, Isma'īl and 'Abdu'l-Hayy, was touring India, disseminating his doctrines, orally and by pamphlets. He claimed something like prophethood, and his follower, 'Abdu'l-Hayy, apparently the same as the one mentioned above, wrote a book on his, Aḥmad's, miracles, etc., with the title *Ṣirāṭu'l-mustagīm* (f. 2v), to which the famous muṭtabid of Lucknow, Dildār 'Alī (d. the 19th Rajab 1235/the 2nd May 1820) replied with a violent refutation, the *Irāḥatu'l-ghayy fi radd 'Abdu'l-Hayy* (f. 2v). The author mentions also some other items of the controversial literature connected with those events as *Sayf-i-Haydarī*, *Latma-i-Muṣaffarī*, *Gharawāt-i-Haydarī*, etc. (f. 3). The author lived in 'Azīmābād (f. 3); he was a disciple of Dildār 'Alī, and he invokes the prolongation of the latter's life, it is obvious that the treatise was compiled before 1235/1820. The present copy is incomplete at the end; it is divided into a *muḡaddima* (f. 4v), on the love for the *aḥl-i-bayt* being obligatory, and three *bābs*, each subdivided into three *rajms*:

(f. 8v) باب اول در اثبات كفر و ارتداد شاه احمد پيرزاده و مولوي

عبد الحبي و مولوي اسمعيل الخ

(f. 22) باب دوم در بيان اموريكه تعلق بشهادت حسين بن علي... دارد

(f. 34) باب سوم در رد مصديقه ملعونه و بعض عبارت صراط مستقيم الخ

The *khātima* is here entirely missing. Beg.

شكرت يا من خص اوليائه لوعدهم النعيم ... (اما بعد، درين زمان پر از ظلم و طفيلان كه ابالسّه انس الخ

Copied in the middle of the xiii/xix c.

Ff. 97; S 8,75 x 6; 7,25 x 4; ll 14, no jadvāls. Europ. pap., thickness 10=0,73 mm. Ind. nast., index: a=4; b=8; c=6; d=3; k=7; n=4 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

1068.

كشف الغمام عن تعزية الإمام

Kashfu'l-ghumām 'an ta'ziyati'l-imām.

III 411.

Another controversial work, belonging to the same period as that of the preceding one (No. 1067), but much milder in tone. It defends the Shi'ite customs of lamentation on the anniversaries of the deaths of the Imams. The author (f. 2), S. Ja'far, or Abū 'Alī al-Husaynī al-Mūsawī, has based his defense chiefly on the writings of 'Abdu'l-'Azīz Dihlawī (d. 1239/1823-4), ■ eminent theologian of the time. He mentions also his own two earlier works, *Mahjutu'l-burhān* and *Mukhtasaru'n-nasā* (ff. 2, 35v). There are numerous references to the Shi'ite and Sunnite standard works. The attack is directed against the same 'Abdu'l-Hayy and his book *Sirātu'l-mustagīm*, as mentioned in the former treatise (No. 1067). It is peculiar that on f. 22 the author ascribes the authorship of the *Irāḥatu'l-ghayy fi radd 'Abdi'l-Hayy* to Musharraf 'Alī Khān, not to Dildār 'Alī. The work is divided into a *muqaddima* (f. 2), 6 *maqālas*, and a *khātima* (f. 33v). Beg.

نحمدك يا من افاض قلوبنا بولاد الحسين و نشركت يا من اعطى البكا

عيوننا في فراق الحسين ... أما بعد، پس بر هر تعزیه دار امام ابرار اله

Copied in the beginning of the xiii/xix c. A note of purchase at the end, dated 1237/and 1821, and a seal dated 1222/1807-8(?) . Notes on the margins.

Ff. 36; S 9,25 x 6; 6,5 x 4; ll 13, no jadvāls. Or. pap., thickness 10=0,98 mm. Ind. nast., index: a=2,5; b=5; c=6; d=2; k=5; n=4 mm. Cond. tol. good. Slightly worm-eaten and pested. Purchased: 15. xl. 1926, Lucknow.

1069.

رسالة المكاتيب في روية الثعالب و الغرائب

Risālatu'l-makātīb fi ru'yati'th-tha'ālib wa'l-gharā'ib.

III 407.

A collection of letters and comments upon them, on different principles of Shi'a doctrine, mostly in a controversial spirit. The author, Haydar 'Alī (Fayḍābādī, see *Tadhkira-i-'ulamā-i-Hind*, p. 55), flourished about the middle of the xiii/xix c. In a lengthy preface he explains how this book was compiled in consequence of the demands of one Nūru'd-dīn Husayn Akbarābādī (two of his letters are given here, on ff. 48 and 74v). The author collected some of his correspondence with nawwāb Subhān 'Alī (some of his

letters have ■ seal dated 1221/1806-7, cf. ff. 8, 14v), and other papers. He frequently refers to his earlier compositions, such as ■ *Muntahā'l-kalām*, *Izālatu'l-ghayn 'an baṣārati'l-'ayn* (all these are not mentioned in the *Kashf'u'l-ḥujub*). On the whole the letters are rather interesting because they contain many direct references to persons and books, depicting vividly the intense religious life which is so characteristic of Lucknow at the beginning of the xiii/xix c.

This copy is incomplete at the end. It contains 11 letters, with different appendices (ff. 4v, 12, 18v, 28, 48, 63, 69, 74v, 106, 137, 156). The title is given on f. 4 (in the *Tadhkira-i-'ulamā'* it appears in the form of *Ru'yatu'l-tha'ālīb wa'l-gharā'ib fi inshā'i'l-makātib*). Dildār 'Alī, 'Abdu'l-'Azīz, and other divines of Lucknow of the beg. xiii/xix c. are frequently referred to. Beg.

الحمد لله ... اما بعد، ميگويد كمترين ايام حيدر علي ... در وقتيكه
كتاب منتهى الكلام را بعد تهذيب و ترتيب نزد خانصاحب ... سبحان علي
خان ... ميفرستادم الي

Copied about the middle of the xiii/xix c. Occasional notes on the margins.

Ft. 105; 3 8.25 x 5.25; 6.25 x 3.25; 11 13, no fadwala. Europ. pap., thickness 10=0.10 mm. Int. nat., index: a=2.5; b=4; c=4; d=2; e=3.5; n=3.5 mm. Cond. good. Purchased: 13. xi. 1923, Lucknow.

1070.

طعن الرماح

Ṭa'nu'r-rumāḥ.

III 394.

A defence of the Shi'ite denunciation of the rights of the first three khalifs. The title ■ above appears on f. 1, apparently in the same handwriting ■ that in which the bulk of the text is written. There is no preface, and the work opens abruptly with *maqṣad-i-awwal*. In the *Kashf'u'l-ḥujub* (p. 378, No. 2102) a work is mentioned with the same title and contents; it is probably identical with the present one. It is attributed to the authorship of one S. Muḥammad who was alive at the time of the composition of the *Kashf'u'l-ḥujub*, judging from the character of the invocations of blessings upon him. Very unfortunately he does not clearly name his opponents, but uses elusive titles as *mu'āṣir-i-Dihlawī*, etc. It is most probable that in the colophon the date Jum. I 1238/Jan. 1823, preceded by the word سرود, transcribed, belongs to the original, not to a copy.

The work is divided into different *maqṣads*, *marṣads*, *wajhs*, etc., apparently without any strict system, but the greater part of the book consists of the quotation and refutation of the arguments of the author's opponents. Beg.

مقصد اول در بیان عمده مطاعن اول خلفای جور که عبارت از غصب

فدک و از دزدی ساختن الخ

Dated the 2nd Dh'l-hijja 1239/the 10th Aug. 1823. Scribe: Allah-dād Beg, son of Muḥammad Amin ■■g.

Ft. 261; ■ 9×6; 6.75×4; ll 15, no jadwals. Or. pap., thickness 10=0.84 mm. Ind. nast., index: a=3; b=6; c=5; d=2.5; k=5; n=3 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.

b. *Sunniṭe-Shi'ite.*

1071.

الزامیہ

Ilzāmiyya.

III 292.

A treatise on the rights and privileges of the first three khalifs, defending the Sunnite doctrine against the teachings of the Shi'as on this point, by Šibghatu'l-lah 'Uthmānī, a disciple of several eminent theologians, such as (f. 4) Muḥammad Ḥasan, Bābu'l-lah, 'Abdu'l-'Alī (probably the one surnamed Bahru'l-'ulūm Lak'hnaui, d. 1235/1820, see *Tadhkira-i-'ulamā-i-Hind*, p. 123), and Ḥaydar 'Alī (apparently Fayḍābādī, who specialised in controversy with the Shi'ites, and died in 1225/1810, see *ibid.*, p. 55), etc. It was composed in 1216/1801-2, as stated on f. 8: "اسم تاریخش ہر آمد "در غیب". It is divided into several *dalils*, which have no serial numbers. Beg.

حمد بیحد و ثنائی لا تعد شایسته صانعی احد ... (f. 8) اما بعد، میگوید

اغضب العباد من خلق الله بنده وجنته الله عثمانی الخ

At the end, ff. 31-38v, there are short notes, in *Hindustani*, on different paper and by a different hand, dealing with some topics of purification; the first has the heading: *chānd mas'ala-i-ibāḥat-i-naḥāsāt*.

Copied in the beg. of the xii/xix c. Notes on the margins.

Ft. 38; ■ 5.75×3.6; 4.75×2; ll 13, no jadwals. Or. pap. thickness 10=0.58 mm. Ind. nast., index: a=2.6; b=3; c=3; d=2; k=4; n=3 mm. Cond. good. Slightly worm-eaten and pasted. Purchased: 11. xi. 1926, Lucknow.

IX. SUFISM.

1072.

جواهر الاسرار و زواهر الانوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār.

III 508.

The introduction and the beginning of the first *daftar* of the well-known commentary on Rūmī's *Mathnawī*, by (f. 4) Ḥusayn b. Ḥasan, or Kamālū'd-dīn Ḥusayn b. Ḥasan Khwārizmī (d. between 840 and 845/1430-42). See IvASB 505; IvC 208-9; IvPS(I) 871(4). It is divided into 10 *maqālas*. The introduction ends on f. 84v, where, under the heading '*āghāz*', the commentary to the first *daftar* begins. Beg. as usual:

حمد بحد و غایت و ثنای بی حد و نهایت حضرت پادشاهی را که اله

Beg. of the commentary itself (f. 84v) :

شروع در شرح مثنوی معنوی مولوی قدس الله تعالی سره و اوصل

الفا برة اله

Copied about the middle of the x/xvi c. Numerous marginal and interlinear notes and glosses, mostly damaged by bookworms. Occasional seals.

Ff. 80; 8 0.75 x 6; 0.75 x 4.25; H 10, within red *jadwals*. On pap., thickness 10=0.85 mm. Ind. musk., index: a=3; b=4-7; c=4; d=2; e=3; n=2.5 mm. Cond. rather bad. Worm-eaten, much injured by dampness, pasted (margins). Purchased: 25. xi. 1927, Calcutta.

1073.

مجموعه در تصرف

Majmū'a dar taṣawwuf.

III 480.

Two short tracts on Sufi doctrine, apparently by different authors:

1. (ff. 1-7v). *Tawhīdiyya*. A treatise on Sufi theosophy, with some controversial flavour, directed against the orthodox doctrine. The name of the author is not mentioned. The work is apparently incomplete at the end, and ff. 8-11 have been left blank probably in order to be completed afterwards. Beg.

الهم اني (sic) نحمدك بانك انت الله ... اما بعد، ميگويد فقير

حقير سراپا تقصير دل شکسته و از خود رفته که چون اله

2. (ff. 12-46). *Mishu'l-wāqilān* (or *Mashu'l-wāqilān* ?), also dealing with Sufi theosophy. Composed by Jamāl Ḥusayn (probably Jamālū'd-dīn b. Ḥusayn) al-Firdausī al-Kubrawī (f. 12), dedi-

cated to a shaykh, Shāh Kamāl 'Alī (f. 12v). The date of composition is not mentioned, but the tract is probably of modern origin. Beg.

الحمد لله الذي جعل ارواحنا مظاهر الاسرار اما بعد الحمد
والصلاة فيقول العبد الضعيف ... جمال حسين الفردوسي الكبرى النعم

Copied towards the middle of the xiii/xix c. Incidental notes on the margins.

Ff. 48; S 8.75 x 5.75; 7.75 x 4.25; ll 11-14, no jadwala. Or. pap., thickness 10=0.42 mm. Bad Ind. shikasta, especially at the beginning, index: a=4; b=9; c=7; d=8.5; k=8; n=8 mm. Cond. good. Slightly pested. Purchased: 3. ii. 1927, Calcutta.

1074.

مجموعه

Majmū'a.

III 501.

A collection of short works, in prose and verse, dealing with Sufi, religious, and other matters, of isolated poems, occasionally of prayers, magic formulas, etc. Some of them are not common.

1. (ff. 1v-14v). *Haft-band-i-Mullā Kāshī*. The well-known seven poems in praise of 'Alī and the Imams. The author's name is differently given in various copies. Here it appears as Mullā Hasan Kāshī (sometimes called Muḥsin, or Ḥusayn Kāshī). He died ca. 720/1320. See IvASB 552; Browne 152; Bk 114-5, Sprenger 457, etc. Cf. *Haft-iglm*, EIO 724 (945). His work has been often printed in India, sometimes with commentaries. Beg.

السلام الى سادات خورشيد درب العالمين ' آسمان عز و تمكين آفتاب داد و دين

At the beginning it is stated that this work should be recited 11 times daily if one wants to attain success in life.

2. (ff. 14v-20). Quotations from different poets: Ša'ib Ṭalib Kalim, Wahshī, Jalāl Asir, Salmān Sawajī, etc. Anecdotes on ff. 18v-20.

3. (ff. 20v-24). *Maw'izā-i-Firdausi Ṭūsī*. A didactic *mathnawī*, probably an extract from the *Shāhnāma*. Beg.

چنين است رسم سراي غرور ' كهى ماتم آمد درو كه سرور

4. (ff. 24-28v). Quotations from different poets, beginning with Ni'mat-Khān 'Alī; a few anecdotes in didactic strain.

5. (ff. 28-38v). Didactic anecdotes, without any reference to the work from which they are taken. At the end poetical quotations, medical prescriptions, etc.

6. (ff. 39-40). *Risāla dar inshā*. A brief elementary treatise on epistolography. The name of the author is not mentioned. Beg.

الفاظی چند در تعریف ورود نامه که بجانب مکتوب الیه میخوان
نوشت الهم

7. (ff. 40-40v). *Risāla dar isṭilāḥāt-i-Sūfiyya*. A brief treatise on Sufic technical terms, ascribed to Ni'matu'l-lah Walī (d. 834/1430-1). It may be an abbreviated version of Ni'matu'l-lah's Persian paraphrase of 'Abdu'r-Razzāq Kāshī's well-known work on Sufic terms, cf. R 832 vi. Beg.

این رساله انیسست از شاه نعمت الله ولی قدس سره در بیان اصطلاحات
صوفیه، الحمد لله ... بدانکه در بیان اهل تصوف گفته اند هر که قواعد
و قوانین اهل تصوف الهم

8. (ff. 40v-68v). A number of specimen letters, quotations from different poets, Sufic anecdotes, religious legends and traditions quoted from different *tafsirs* and historical or hagiological works, as 'Aṭṭār's *Tadhkiratu'l-awliya'* (f. 58); *Habibu's-siyar* (f. 58v); *Ta'rikh* of Ibn Hilāl (f. 59); book of Najjāshī (f. 61); *Iḍāḥ*, by Tabarī; *Maṣābiḥu'l-quṭāb*, etc., almost all in Sufic strain. At the end is a brief biography of Jesus Christ, apparently based on Christian sources (f. 67); on ff. 67v-68v a note on the seven *iglams* is given (*Dar ma'rifat-i-masāḥat-i-ma'mūra-i-rāyi-zamīn wa qiwār-i-aqālīm*); follow again Sufic anecdotes, etc.

9. (ff. 68v-72). *Mabḍa' wa ma'ād*, by 'Azīz Nasafī (d. 861/1262-3), cf. IV C 415; this work, however, differs from that treatise, as well as from Fl 1952(4). The name of the author is given only in the colophon. The treatise is apparently either abbreviated from or modelled on 'Azīz Nasafī's *Kash/u'l-ḥaqā'iq*, see EB 1249, and IV ASB 1179(1) but it is not identical with it. The work is divided into 8 *aqls*:

(f. 68v) فصل اول، در سخن اهل شریعت، بدانکه اهل شریعت
موجود را الهم

(f. 70) فصل دوم، در سخن اهل حکمت، بدانکه اهل حکمت نیز
موجود را الهم

(f. 70v) فصل سیوم، در سخن اهل وحدت، بدانکه اهل وحدت
میگویند الهم

(f. 71) فصل چهارم، در مراتب انسان، بدانکه این جوهر اصل که
ظاهراً نقطه انسانیت الهم

(f. 71v) فصل پنجم، در سیر و سلوک، در لغة عبارت از رفتن است

یعنی روندها که الان

Beg. of the work :

بدان اسمدک الله تعالى في الدارين که این مختصریست در بیان سیر و سلوک و مبداء و معاد و عروج و در بیان سخن هر طایفه که نقل کنند بی میل و تعصب الان

10. (ff. 72-77v). *Mir'atü'l-muhaggiğîn*. The same theosophical treatise, in seven bâbs, = IvASB 1345 (2); IvC 462 (7); 672 (6). Cf. CHL II, 1436 (6). In IvC 462 (7) it is ascribed to the authorship of Naşîru'd-dîn Tûsî (d. 672/1273-4). The headings of the bâbs are quoted in IvC 462 (7), but this version differs slightly in wording. Beg. as usual :

حمد بپسند و ثنای بپسند حضرت ذوالجلالی را که آثار قدرت او

و این مختصر کتابیست بر هفت باب، باب اول در بیان نفس طبعی الان

11. (ff. 78-89). Fragments and quotations of poetry, prayers, religious and Sufic works, etc.

12. (ff. 89v-127v). *Şifatu'l-'aşığîn*. A Sufic and didactic *mathnawî* poem by Hilālî or Badru'd-dîn Astrâbâdî (d. ca. 939/1532-3), see IvASB 661. The work was composed before 913/1507-8 (cf. EIO 1430), and is divided into 20 short bâbs. Beg. as usual :

خداوندای دیری از غیب بکشی، جمال شاهد لا رهب بنمای

13. (ff. 127v-137v). *Qasidas*, etc. : by Khwajâ-i-Kirmânî (d. ca. 753/1352); Tâhir Dakkanî (f. 128), Haydar-i-Kalâch (d. 959/1552) = f. 134; Jâmi; different religious and Sufic stories, prayers, etc.

14. (ff. 137v-141v). *Risâla-i-çâb-i-çînî*. The same short treatise, in the same version, on the medicinal properties of China-root, composed in 954/1547 (not 934/1527-8, see f. 136), as IvASB 1642; the author calls himself Maḥmūd surnamed 'Imād, i.e. 'Imādu'd-dîn Maḥmūd b. Mas'ūd Shirāzî. It is the same version as Blochet 882 (8), but different from EIO 2313; EB 1697; Mehren 44; Leipzig C. 513, etc. Beg. as usual :

سپاس و ستایش آفرید کاری را که انسان را بشرف نطق اما بعد،

چنین گوید محرر این رساله و مقرر این مقاله خادم الحکماء محمود مشهور بعماد که الان

A few additional prescriptions at the end.

15. (ff. 141v-144). *Ikhtiyārât-i-ikhtilâj*. A short treatise

on divination by observing the pulsation in the different parts of the body. The authorship is ascribed to Aristotle and other ancient sages. Cf. IVASB 1523-4, where a versified treatise on the same subject is described. Beg.

بدانکه این کتاب از ذر القرنین رومی علیه الرحمة و صاحب صدر حکیمان
فامس یعنی ارسطاطالیس الم

Different medical prescriptions and some prayers at the end.

16. (ff. 144-151). *Risāla-i-sa'adat-i-ayyām-i-hafta-u māh*. Another copy of Majlisī's treatise on propitious and unlucky days, hours, etc., see above Nos. 1031-2. Beg. as in No. 1031.

At the end there are additional prayers, notes, etc.

17. (ff. 151-153). *Anwār-i-hikmat*. A short treatise on usual virtues. It is apparently the same work as R 830 xx, where it is ascribed to Ghazālī. Here in the colophon a chronogram-quatrain is given, with the name of Yāsufī, and the date of completion as the 9th Rab. I 919/the 15th May 1513. This Yāsufī may be chronologically identical with the famous physician Yā'ūfī, of the first half of the x/xvi c. (cf. IVASB 1543, etc.). Beg. as in R 830 xx:

الحمد لله الذي نور مصابيح القلوب بانوار حكمته ر این بساتین الزراج
..... این کلمات که بانوار حکمت موسوم است الم

18. (ff. 153-207v). Quotations and fragments, containing prayers with instructions as to their magic influences (ff. 154-8), magic cures (ff. 158-7); notes on ethics; useful prayers, with frequent references to the *Durrū'n-naẓm* (ff. 157-164v); Sufi and didactic anecdotes (ff. 165-177v); medicine (ff. 178-183); poetical and magic miscellanies (ff. 178-187); scraps, list of Omayyade and Abbaside khalifs (ff. 190v-191v); more stories in didactic strain (ff. 192v-193v); stories from the *Ḥayātū'l-qulūb*, on the Shi'ite Imams (ff. 194v-197); moral precepts of the Imams etc. (ff. 197v-207v).

Dated (ff. 40v, 72v, etc.) the 26th year of Muhammad Shāh's reign, i.e. 1155/1742. The entries are by different hands, and many are more modern.

Ff. 207; 8 (bayāḥ) 0 x 11.5; 4.25 x 3.5; irregular number of lines, diagonally written in three columns, within gold jādvals. Coloured Or. pap., thickness 10 = 0.66 mm. Ind. rhikasta and nast., different hands. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 23. xi. 1927, Calcutta.

X. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Ethics and politics.

1075.

اخلاق محسنی

Akhilāq-i-Muhsinī.

III 349.

The well-known work on ethics, by Husayn b. 'Alī al-Wa'iz al-Kashifī (d. 910/1505), ■ IvASB 1386. To the references given there add: CHL I, 23-5; II 33-6; Ed 97, 263; RsBr 131; Bk 944-7, etc. The present copy is slightly incomplete at the end. Beg. as usual:

حمد بی حد و ثنای بی عد مر حضرت بادشاه علی الاطلاق الخ

Copied in the beg. of the xiii/xix c. A few notes on the margins.

Ff. 141; 8 7,5×4,5; 0×2,75; H 15, no jedwals. Or. pap., thickness 10=0,83 mm. Ind. nat. index: a=3; b=4; c=5; d=2,5; k=5; n=2,5 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 14. xi. 1926, Lucknow.

1076.

رساله در اخلاق

Risāla dar akhlāq.

III 348.

The second half of an apparently quite unknown tract on ethics and manners. The work was completed (see f. 45) the 1st Shawwāl 1018/the 28th Dec. 1609, in the fifth year of Jahangir's reign. The present copy, dated the 3rd Rab. I 1020/the 16th May 1611, gives the name of the author (f. 46v) as 'Abdu'l-Wahhāb b. Tāhir b. Bud'han b. Niẓām b. Sharaf b. Ya'qūb b. Maḥmūd b. Muḥammad b. 'Alī al-Ḥafīẓ b. 'Uthmān as-Siddīqī. The work is apparently divided into 3 *maqālas*, and a *khātima*. The present copy opens somewhere in the second *maqāla*, which is divided into 7 *faṣls*. The third *maqāla* (f. 7) deals with *siyāsat-i-madanīyya*, or politics, and is divided also into 7 *faṣls*. The *khātima* f. 45 gives little beyond the date of completion. Beg. of the 3rd *maqāla* (f. 7):

فصل اول در ذکر حاجت بتمدن و بیان ماهیت حکمت مدنیّه و آنچه

برای تعلّق دارد، چون تقدیم یافت که هر موجودی را کمالیست الخ

Dated, as mentioned above, the 3rd Rab. I 1020/the 16th May 1611. Transcribed by the author's sons (بجهد بنان راقم و مولف), in Ujjayn (the colophon is incomplete).

Fl. 40; S 9×5; 7,75×3,5; ll 18, within jawals. Or. pap., thickness 10=1,10 mm. Ind. nast., index: a=4; b=6; c=4; d=2; k=4; n=3 mm. Cond. tol. good, except at the beginning. Pasted. Purchased in Nov. 1926, Lucknow.

1077.

چهارده داستور

Chahārdah dastūr.

III 437.

A collection of useful counsels concerning every aspect of daily life, i.e. hygiene, housekeeping, horticulture, medicine, letter writing, etc., etc., arranged in *dastūrs*. The work was composed, under unmistakable European influence, apparently in Calcutta, which is frequently referred to. The present copy is incomplete at the end, and does not contain the date of composition, or the name of the author. It is obvious that it was written after 1828, as this date is mentioned on f. 19v. Tipū of Mysore is frequently referred to. In the opening lines the author explicitly states that he undertakes this work in order to suggest means to correct the mistakes committed by Tipū in the conduct of his affairs, apparently alluding to the wild obscurantism and bigotry which were ■ strongly manifested by the Mysore nawwāb.

There are many poetical quotations, in Persian and Urdu. The work breaks off at the end of the thirteenth *dastūr*. Beg.

بنقدیر خلاق لوح و قلم، خامه مشکین گزله در عین قطع برائی رساله
در حالت الم

Copied about the middle of the xiii/xix c. Several illustrations, partly in European style (f. 5), partly in Indian (f. 18v), etc.

Fl. 38; S 9×5,75; 6,25×3,5; ll 18, no jawals. Europ. pap., thickness 10=0,76 mm. Ind. nast., index: a=3; b=6; c=4; d=2; k=5; n=3,5 mm. Cond. good. Purchased: 11. I. 1927, Calcutta.

2. Lexicography.

1078.

شرح نصاب الصبیان

Sharḥ-i-Niṣābu's-ṣiḥyān.

III 327.

A commentary on the well-known versified Arabic and Persian school dictionary of Abū Naṣr Farāhānī (wrote ca. 617/1220), see IvPS(I) 881; IvC 533-7; IvASB 1411, where references to other catalogues are given. The name of the commentator and the date of compilation are not given. It ■ that in the present copy the first leaf has been lost and replaced by another, written afterwards by ■ different hand. It is therefore quite possible that the beginning is not genuine, but was simply 'improvised'. A collation with other commentaries on the same

work found in this library, i.e. IvC 538; IvASB 1412; IvPS (I) 882, shows that the present one differs from them. It is incomplete at the end also. Beg. (may be unauthentic):

سپاس بقیاس مر خداوندى را سزا ست که رشته چنان آید

Beg. of the commentary (f. 2, l. 12):

بسم الله و الحمد لله ایراد می نموده اند عمل بعددین مشهورین

لیکن در نثر آید

Copied about the middle of the xii/xviii c. Marginal notes. Notes on f. 1.

Ft. 83; S 8,25 x 4,75; 6,75 x 3,25; ll 17, no *jadwals*. Or. pap., thickness 10 = 0,76 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2; k=6; n=4 mm. Cond. tol. good. Slightly pasted. Purchased: 16. xi. 1926, Lucknow.

1079.

نصاب تجنیس اللغات

Niṣāb-i-Tajnisu'l-lughāt.

III 331.

A versified Arabic and Persian vocabulary, composed in different forms of the *ramal* and *khaṣṭi* metres. In the colophon it is called a *Niṣāb* to the *Tajnisu'l-lughāt* of Jamī, which is his well-known work on Arabic words which change in meaning with the change of their diacritical dots, see IvPS (I) 887; R 503, 509, etc. The name of the author is not mentioned. There is no preface, and the work may be incomplete at the beginning. It opens abruptly:

زمل مثنی مکتوب، بطل بالبد ممسکي و نکل را کویند منج

نخل را گرباز پرسی معنیش خرما شجره آید

Dated 1888 of the Samwat era, or 1831 A.D. Transcribed at Benares, by Gawri-Shankar.

Ft. 7; S 8,76 x 5,75; 7 x 3,5; ll 15, no *jadwals*. Or. pap. Very bad Hindia nast., index: a=2; b=5; c=4; d=2; k=3,5; n=2 mm. Cond. bad. Worm-eaten and pasted. Purchased: 9. xi. 1926, Lucknow.

1080.

معجم الفرس

Majma'u'l-Furs.

III 507.

The well-known Persian dictionary, by Surūrī, or Muḥammad Qāsim b. Ḥājji Muḥammad Kāshānī (beg. of the xi/xvii c.). It is the same version as IvC 523. The present copy is incomplete at the beginning and at the end. It opens with f. 2v, l. 8 of IvC 523, and ends with f. 214v, l. 13 of that copy.

Copied towards the end of the xii/xviii c.

Ft. 261; S 10,25×5,5; 7,75×3,25; ll 16, no jadwals. Or. pap., thickness 10=0,74 mm. Ind. nat., index: a=8; b=4; c=5; d=2; e=6; n=3 mm. Cond. not good. Worm-eaten. Purchased: 3. xii. 1927, Calcutta.

1081.

منتخب بهار عجم

Muntakhab-i-Bahār-i-'Ajām.

III 347.

A slightly abbreviated version of Tikehand Bahār's large Persian-Persian dictionary, composed in 1152/1739-40 (see f. 2v, where a chronogram is given as یادگار نقیر حقیر بهار). This edition was prepared by the author's pupil, Indarman (f. 2), in 1182/1768-9 (ibid). It is the same version as IvASB 1437; Bk 814; cf. also R 502; EB 1756. The present copy is divided into two vols., the first from *alif* to *dhāl*, and the second from *rā* to the end. The concluding leaves of vol. II contain a kind of an appendix (ff. 356-362), which is a collection of proverbs, arranged in alphabetical order according to their first words. It is not clear whether this appendix has any connection with the dictionary, or not. Beg. of the *Muntakhab*:

بهار آفرینی که کبرک زبان انسانی را استعداد سخن کرامت الهی

Dated (vol. II, f. 355) the 11th Rem. of the 37th year of Shāh-'Ālum's reign, or 1209/the 1st Apr. 1795, at Shāhjahānābād. Scribe: Muḥkam-Singh.

2 vols. Ft. 323 and 362; S 14,25×9; 10,5×5,5; ll 23, within jadwals. Or. pap., thickness 10=0,57 mm. Ind. nat., index (vol. I): a=8; b=7; c=5; d=2,5; e=4; n=5 mm. Cond. good. Gaudy vignettes and ornamented initial pages. Purchased: 11. xi. 1926, Lucknow.

3. Grammar.

1082.

پنج گنج

Panj-ganj.

III 472.

A treatise on Arabic grammar, divided into 5 *bābs*, each subdivided into five *jaqls*. The name of the compiler is not mentioned (as in all known copies). See here No. 1083 (3), and EIO 2411(3), 2412(3), 2413(1), 2419; EB 1860-1; R 523; Browne, 176(3); CHL I, 160; Blochet 931(3), etc. Printed: Calcutta, 1808; lith. in Lucknow, 1844, 1874; Cawnpore, 1867, 1878; Dehli, 1876, 1877; Bombay, 1877; etc. Beg. as usual:

الحمد لله علي ما خلق الانسان و انطق بدانکه این کتابیست

مبوب الهی

Copious marginal notes and interlinear glosses.

Transcribed about the middle of the xiii/xix c. (Dated 1253 Bangla).

*Ff. 153-207; S 8,5 x 6; 6,5 x 3,5; 11 12, no jadwala. Or. greenish pap., thickness 10=0,91 mm. Ind. nat. index: a=2,5; b=6; c=5; d=2,5; e=8; n=4 mm. Cond. fairly good. Paper is decaying, becoming brittle. Purchased: 10. v. 1927, Calcutta.

1083.

مجموعہ رسائل در صرف

Majmū'a-i-rasā'il dar ṣarf.

III 467.

A collection of treatises on Arabic grammar, one on Persian grammar (4), and one on Shi'ite theology (9). All these are popular school books.

1. (ff. 1v-26). *Mizān fi 'ilmi'ṣ-ṣarf*. A tract on the Arabic verb; here, in the colophon, the authorship is ascribed to Sa'dī Shirāzī (1). See EIO 2415-7; EB 1664 (1); R 524; Browne 176(2); IvASB 1469-70; Blochet 931 (1); CHL I, 1157; II, 1292; etc. Beg. as usual:

الحمد لله بدانکه اسعدک الله فی الدارين که جمله افعال منصرونه
بر چهار گونه است ماضی و مستقبل و امر و نهی، اما ماضی انباشد که
بزمان گذشته اله

2. (ff. 27v-61v). *Nuskha-i-munsha'ida* (or, as called here in the colophon, *Nuskha-i-munsha'ib*). A tract on Arabic verbs, similar to the preceding item. The author is unknown. See EIO 2412 (2); Browne 176 (2); IvASB 1465; CHL I, 1126; II, 1312 (where the authorship is ascribed to Sa'dī, cf. above). Beg.

الحمد لله بدان اسعدک الله تعالى فی الدارين که جمله افعال
منصرونه و اسماء متمکنه بر در گونه است ثلاثی و رباعی، اما ثلاثی اله

3. (ff. 62v-120). *Panj-ganj*. Another copy of the same tract as No. 1082 above. Beg. as in that copy.

4. (ff. 131v-162). *Qawā'id-i-Fārsi* (موسوم بقواعد فارسی). A tract on Persian grammar, apparently the same as the one described in R 857, but different from IvC 551. The author, Raushan 'Alī Anṣārī Jaunpūrī (d. ca. 1810), also wrote ■ Arabic grammar, *Qā'ida-i-Raushan 'Alī*, see IvC 562 (1). The work was printed in Calcutta, 1817 and 1838, and lith. in Lucknow. See also EIO 2520-1; Bk 789-90; Bh 261 (5), etc. It is divided into ■ *muqaddima*, eleven (not seven as in R 857) *bābs*, and a *khātima*.

بعد از حمد حضرت افریدگار و نعت رسول ... این رساله ایست موسوم
بقواعد (بقواعد) فارسی و متضمن اکثر قواعد (sic) و ضوابط اهل فارس اله

5. (ff. 163v-176). *Zubda, or Zubdatu's-sarf*. A short tract on the conjugation of Arabic verbs, by Zahir b. Mahmud b. Mas'ud al-'Alawi. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420; EB 1857; R 524; Browne 176 (4); IVASB 1458-9; CHL I, 504; etc. Printed in Calcutta, 1805, etc. Beg.

الحمد لله الموصوف بالتصرف المنعوت بالتعريف ... اما بعد، فقد

قال العبد الضعيف ... الظهير بن محمود بن مسعود العلوي اله

6. (ff. 177v-219). *Hidayatu's-sarf* (هداية السرف, f. 219). A treatise on Arabic grammar composed by the author (whose name is not mentioned), for his son Abū'l-Faraj 'Abdu'l-'Ala (f. 177v), and generally for the perusal of beginners. It is divided into unnumbered *faṣls*. Beg.

الحمد لله ... اما بعد، این فصویست چند در بیان قواعد علم صرف

که معرفت آن اله

7. (ff. 219v-227v). *Hidayatu's-sarf*. Another, but shorter treatise on Arabic grammar with the same title as the preceding item (f. 220, line 3 from the bottom), by 'Abdu'l-'Alī (f. 220), edited by Luṭf Husayn. It may be that the work is of modern origin, and was prepared with a view to being printed. Beg.

حمد و ثنا سزارار ذاتی ست که حضرت والايش ... بعد، بر ضمیر صفا

پرور و خاطر ضیا کستر دقیقه رسای اله

8. (ff. 229v-268). *Qawānīn-i-sarf*, in the colophon (f. 268) called *Qānūn-i-sarf*. The [] of the author is not mentioned. He wrote this tract for his nephew (*barādar-zāda*) 'Aṭā'u'l-lah b. Zarfī Muḥammad. See EIO 2424; EB 1662 (4), 1683; R 523; etc. Printed in Calcutta, 1828. Beg. as usual:

الحمد لله ... بدان اسعدک الله تعالى فی الدارين که چند قوانین

علم تصريف که صبیان را اله

9. (ff. 269v-276). *Manẓūma dar uṣūl-i-dīn*. A short versified treatise on the principles of Shi'a doctrine, by Ḥāfiẓī (ff. 270, 276). No exact information as to the date of composition. See above No. 1023 (2), cf. No. 1024. Beg. as usual:

ای دل اول بگو تو بسم الله، کن ادا شکر نعمت الله،

10. (ff. 277v-336v). *Fuṣūl-i-Akbarī*. A treatise on Arabic grammar, by S. 'Alī Akbar (d. 1091/1680), see EIO 2423; or Muḥammad Akbar of Lucknow (see Browne 178). See also Browne 176; R 522; CHL I, 734; Bk 773-4 (where the name of the author is given = S. 'Alī Akbar Allāhābādī). It is a popular school book in India, and has frequently been lith., mostly with different commentaries. Beg.

الحمد لله ... بدان علمک الله تعالى کلمات عرب سه قسم بود فعل اسم
حرف فعل کلمه است الف

Copious explanatory notes and glosses on the margins and between the lines. Leaves are sometimes left blank between different items.

Copied apparently by the same scribe, Muḥammad Mahdī b. Bahār 'Alī (ff. 102v, 176), in 1258 and beg. 1259/1842-3 (1243-50 of the Bangla era), see ff. 26, 130, 102v, 227v, 203, 276. The separate items have not been transcribed the one after the another, but they have apparently been joined into one volume later on, not in a chronological order.

Ff. 336; S 12×8; 8.75×5; ll 7-13, no jawdwal. Or. pap., thickness 10=0.68 mm. Large Ind. nast., index: a=7; b=10; c=7; d=4; k=0; n=6 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 10. v. 1027, Calcutta.

4. Astronomy.

1084.

تقریب التصویر

Taqribu't-taḥrīr.

III 448.

A Persian paraphrase of and commentary on the abbreviated version, called *Taḥrīru'l-Majisti* (the same = Ahlw 5655), of the famous *Μεγάλη σύνταξις*, a compendium of the astronomical system of Ptolemy, by Muḥammadan writers usually styled the *Kitābu'l-Majisti*. This abbreviation was made by Naṣīru'd-dīn (Muḥammad b. Muḥammad) Tusi (d. 672/1274). It was based on the translation (f. 4v) by Ishaq b. Hunayn (d. 298-9/910-1), and corrected by Thābit b. Qurra (aṣ-Ṣābi) (d. 283/901). The author of this paraphrase and commentary is Abū'l-Khayr, or Khayru'l-lah Khān, son of Luṭfu'l-lah Khān, with the *takhalluṣ* Muhandis (f. 3). He occupied himself, as stated in the editor's preface, with this translation during the last years of Muḥammad Shāh's reign and completed it the 24th Muḥarram 1160/the 5th February 1747 (f. 554v). Circumstances prevented him from giving his work a final arrangement and from preparing a fair copy of it, until shortly before his death; then this work was started by his son, the editor of the book, Muḥammad 'Alī ar-Riṣāḍī. This happened soon after 1161/1748 (cf. f. 3). Other works of the commentator are here mentioned, especially *Taḥrīru't-taḥrīr*, a com-

mentary on Euclid (apparently the same as described in EIO 2260; it was composed in 1144/1731-2), also a commentary on the poetry of Zulālī, on the *Diwān* of Ḥāfiz, a book on mathematics, etc.

The work (as in Ahlw 5655) is divided into 13 *maqālas* (I on f. 4v; II on f. 57v; III on f. 98; IV on f. 131; V on f. 182; VI on f. 237v; VII on f. 300; VIII on f. 322v; IX on f. 362; X on f. 413v; XI on f. 430v; XII on f. 468; XIII on f. 492v). There are many drawings and tables. Beg. of the editor's preface:

ثنائی که از اندازة مهندس خرد بیرون است ... اما بعد از حمد
الهی عز و جلا ... میگوید بنده ... محمد علی الرياضی آنکه چون والد
ساجد الم

Beg. of the work itself (f. 3v) as in Ahlw 5655:

الحمد لله مبدء كل مبدء و غاية كل غاية و مفیض كل خير ... سپس
است مر خداييرا که اول هر اول است و نهایت هر نهایت و دهنده
هر نیکویی است و صاحب هر رهنمایی الم

It is peculiar that in the colophon the dates of the completion of the work and of the copy are given as 1060 and 1076 instead of as 1100 and 1170 (f. 554).

The copying, apparently from the original drafts — completed (most probably by the editor himself, Muhammad 'Alī ar-Riyāzī) on the 1st of Jum. II 1076 (1176)/the 18th — 2. 1702. A note at the end, dated 1193/1784. Comparatively good vignettes on ff. 1v, 8v, 57v. A *shirāz* = 6 additional leaves at the beginning. A few marginal notes.

Ft. 554; S 11,25×7,5; 8,25×4,75; H 25, within double jawls. Or. pap., thickness 10=0,88 mm. Good ind. nat., index: a=3,5; b=4; c=4,5; d=3,5; e=4; f=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 29. I. 1927, Calcutta.

5. Medicine.

1085.

کفایة مجاهدیه

Kifāya-i-Mujāhidiyya.

III 400.

A treatise on the principles of medicine, description of diseases (the first *fann*), and description of drugs (the second *fann*, beg. f. 200v), by (f. 3) Manṣūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās. It was composed between 826 and 877/1423-72, — IvASB 1536-3; IvC 589 (to the references given there add CHL II, 1047-50; Schofer, p. 116). The work is also called *Kifāya-i-Manṣūrī*; it is divided into two *fanns*, — mentioned above; the first one is divided into 2 *qismas*, subdivided into 4 and 5 *maqālas*,

subdivided again into *bābs*, *faṣls*, etc. The second *ḥaṣṣ* is divided into 5 *maqālas*, subdivided into *bābs*. This treatise has been lithographed at Lucknow, 1869, 1873. Beg. ■ usual.

شکر و سپاس مر خالقى را که در خلقت انسان دقایق حکمت ...

اما بعد، بر نظر اصحاب بصیرت و ارباب سیرت الهی

Dated the end of Dhī'l-hijja 1184/ middle of March 1771. Marginal notes.

Ff. 247; S 8,5 x 5; 6,25 x 3,25; ll 15, no judwals. Or. pap., thickness 10=0,82 mm. Good ind. nat., index: a=2,5; b=2 ■ 8; c=4; d=2; k=3; n=8 mm. Cond. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

1086.

تشریح البدن

Tashrīḥu'l-badan.

III 464.

A treatise on the anatomy of the human body, by (f. 20v) Manṣūr b. Muḥammad b. Aḥmad, i.e. the author of the *Kiṣṣa-i-Manṣūriyya* (see above, No. 1085). The date of composition is not mentioned; the work is dedicated to a prince, Pīr Muḥammad, probably the grandson of Timur, son of Ghiyāthu'd-dīn Jahāngīr, as he, Pīr Muḥammad, is here called son of سلطان ضیاء الدین, who died in 809/1406-7. Or it may be his cousin, son of 'Umar-Shaykh, (died in 812/1409-10). See R 467-8; EIO 2296 (1); BB 1536; Blochet 845-8; OHL II, 1494; It has repeatedly been lithographed in India (under the title of *Tashrīḥ-i-Manṣūrī*): Dehli, 1848; Lahore, 1889, 1895, etc. The work is divided into a *muqaddima*, 5 *maqālas*, and ■ *khātima*. There are several drawings, very childish in conception. Beg. as usual:

شکر و سپاس پادشاهی را سرزد و ثنای بیقیاس ... اما بعد، بر نظر

اصحاب بصیرت و بصر الهی

Copied apparently towards the end of the xii/xviii c. (probably by the same scribe as of No. 1080). Marginal notes.

* Ff. 19v-62v; S 9,25 x 5,5; 7 x 3,75; ll 17, no judwals. Or. pap., thickness 10=0,87 mm. Ind. ■ 6., index: a=3; b=3; c=5; d=2; k=5; n=3 mm. Cond. fairly good. Purchased: 10. v. 1927, Calcutta.

1087.

ریاض عالمگیری

Riyād-i-ʿĀlamgīrī.

III 475.

The second *riyāḍ* of this work ■ pharmacology and the general principles of medicine, dealing with compound medicines (*murak-kabāt*) by Muḥammad Riḍā (b. Abī'l-Faḍl Sulaymān Shīrāzī), who completed it in 1096/1685, and dedicated it to Aurangzib. See IṣāḤ 1560-1; EIO 2387-8. The present second part was begun

in 1090/1679; it is divided into 12 *manẓars* (for headings see EIO 2338). There is apparently a short lacuna between ff. 1 and 2. Beg.

الهم لا نصير غيرك في كل الارادات ولا معين لنا في جميع الحالات اله

Copied towards the end of the xiii/xix c. [redacted] at the beginning and end.

Ff. 78; ■ 8,25 × 0; 7,75 × 3,75; ll 21, no *jadwals*. Europ. pap., thickness 10 = 0,88 mm. Ind. neat, index: a=3; b=5; c=4; d=2; k=5; n=4 mm. Cond. good. Purchased: 10. v. 1927, Calcutta.

1088.

ميزان الطب

Mizānu't-ṭibb.

III 497.

The well-known treatise on medicine, still much used in India, by Muḥammad Akbar b. Muḥammad Muqīm Arzānī, who flourished in the first quarter of the xii/xviii c. in India. See IvASB 1574; EB 1612; R 479; CHL IX, 1294; often lith. in India, latest: Lahore, 1925. It is divided into 3 *maqālas* (the headings are given in EB 1612). It is intended as a kind of introduction to medical science for beginners. Beg.

الحمد لله ... اما بعد، عبد السبعاني محمد ارزاني المسمى به محمد

اكبر ميكرود كه چون اطفال فقير و بيمار اعزة اله ... مقاله اول، در علامات

كيفية چهار گانه يعني حرارت اله

At the end (ff. 135-136v) a very short treatise on the pulse (*nabḍ*) is added. The name of the compiler and the exact title of this note [redacted] not given.

Dated (f. 134) the 16th Rajab 1204/the 1st April 1790. Scribe: Madad 'Alī Bukhārī. A few additions on the margins.

Ff. 136; ■ 8,25 × 4,5; 8,75 × 3,25; ll 15, within red and blue *jadwals*. Or. pap., thickness 10 = 0,81 mm. Ind. neat, index: a=2,5; b=4; c=4; d=2; k=4; n=3 mm. Cond. fairly good. Slightly worm-eaten and repaired. Purchased: 16. ix. 1927, Calcutta.

1089.

مجمع الجوامع و ذخائر التراكيب

Majma'u'l-jawāmi' wa dhakhā'irū't-tarākīb.

III 440.

A large compendium of pharmacology, with a preface dealing with the general principles of medicine (ff. 1v-44), divided into 20 *faḥls*, see EIO 2361. The author, Muḥammad Husayn b. Muḥammad Ḥādī al-'Uqaylī (؟ here العسلي) al-'Alawī al-Khurāsānī ash-Shīrāzī, surnamed Muḥammad Ḥādī Khān, composed it (f. 2, top) in 1185/1771-2, and based it on the *Jāmi'u'l-jawāmi'* of

'Alawī Khān (d. 1162/1749) which is usually called *Qarābadīn-i-'Alawī-Khān* (see IvO 609), — well — on other standard works. The names of the drugs are arranged alphabetically; each first letter constitutes a *bāb* and the second letter a *faṣl*. Besides, the drugs are arranged in sections, according to their nature: dry, liquid, etc. In the *khatima* the author gives some information concerning the new drugs introduced by Europeans, such as quinine, etc. A special *risāla*, originally in Turkish, but translated into Arabic, is there quoted in *extenso* on ff. 551v-556. According to this copy it was translated, and not composed, by Ahmad b. Luṭfī'l-lah Chalabi (cf. EIO 2361). Beg. of the treatise, as in the India Office copy:

الحمد لله (sic) النبي تكبير (sic) دون ادراك كنه ذات (sic) المقدسة
العقول (و) الارهام ... اما بعد، بعرض برادران ايواني و خلای روحانی
میرساند الخ

Copied about the beg. of the xlii/xix c. Notes on f. 1.

Ff. 657; 8 12 × 8,5; 9,75 × 5,5; 11 35, within double *jadwala*. Or. pap., thick-
ness 10=0,71 mm. Minute Ind. nat., index: $\alpha=3$; $\beta=4$; $\gamma=4$; $\delta=2$; $\epsilon=3$; $\eta=2$,5 mm. Cond. good. Slightly injured by white ants. Purchased: 14. I. 1927, Calcutta.

1090.

منظومه دلائل نبض و بزل

Manẓūma-i-dalā'il-i-nabḍ wa bawl.

III 464.

A versified treatise on diagnosis by the observation of the pulse and the urine (f. 9). The real title and the exact date of composition are not given here. It is written in the form of a *mathnawī*, and is quite different from the well-known tracts on this subject by Yūsufi (cf. IvASB 1543). In the colophon the work is called *Kitāb-i-tashrīḥ* (probably a mistake). The name of the author appears in the concluding lines as Amin (the metre is not right):

چون که تعدیل در اسباب بسته ای آمین، الخ

Beginning of the treatise:

از علامتی که او کلی ست بر احوال تن،

نبض قاروره بود نیکو دلیل از اصل تن،

Dated the 8th Jum. II of the 21st year, apparently of 1155 *Ālam* (because an equivalent is given in the Bangla era as 1186), i.e. 1193/the 24th June 1779.

* Ff. 1v-16v; 8 9,25 × 5,5; 7 × 3,75; 11 16-17, no *jadwala*. Or. pap., thickness 10=0,81 mm. Ind. nat., index: $\alpha=4$; $\beta=7$; $\gamma=5$; $\delta=2,5$; $\epsilon=6$; $\eta=4$ mm. Cond. good. Purchased: 10. v. 1927, Calcutta.

1091.

قرابادین

Qarābādīn.

III 474.

A fragmentary copy of a work on pharmacology (ff. 18-197v), and the beginning of an apparently different work on the same subject, ff. 1-12v. In the main work the drugs are arranged according to their forms: powders, pills, ointments, etc. The title of the book is not given. It is composed of short descriptive notes indicating the manner of preparation, called *صفت*. The smaller fragment (ff. 1-12v) deals chiefly with aphrodisiacs.

Copied in the beg. of the xiii/xix c. Notes on the margins.

ff. 107; S 8,75 x 5,25; 7 x 3,25; ll 17, no *jadwala*. Or. pap., thickness 10=0,93 mm. Ind. neat, index: $a=4$; $b=8$; $c=6$; $d=2,5$; $k=5$; $n=4$ mm. Cond. tol. good. Worm-eaten. Traces of moisture. Purchased: 10. v. 1927, Calcutta.

1092.

فوائد همایون

Fawā'id-i-Humāyūn.

III 478.

A treatise on medicine, called (on f. 1v.) *Risāla dar 'ilaj-i-na/kha*, by 'Alī 'Azīm b. Karīmī'd-dīn 'Alī, surnamed *Hakīm Mirjān* b. *Hakīm S.* 'Azīm, who completed it (see f. 79) the 14th Rajab 1246/the 29th Dec. 1830, at Calcutta, whilst on his way to return to Murshidābād. It is dedicated (f. 2v) to nawwāb S. Mubārak 'Alī Khān Fīrūzjāng of the district of Bank (صوبہ بنک). It is peculiar that the title of the work is given as *al-Fawā'id al-Humāyūn*. The tract deals with the diseases of the respiratory organs, and is divided into a *mugaddima*, five *bābs*, and a *khatima*. Beg.

الحمد لله العالم الحكيم الجليل القدير الذي خلق ... اما بعد، ایں

رسالہ کیست در علاج نقطہ مراقبہ کہ الم

Dated the 29th Dh'l-hijja 1270/the 22nd Sept. 1854. Scribe: Husayn 'Alī b. 'Alī Aghā-i-Rūmī.

ff. 79; S 8,25 x 5,25; 6,5 x 3,5; ll 11, no *jadwala*. French pap. (embossed 'Brut Jeune, Bordeaux'), thickness 10=0,49 mm. Ind. neat, index: $a=3$; $b=5$; $c=4$; $d=2$; $k=6$; $n=4$ mm. Cond. quite good. Purchased: 25. v. 1927, from Murshidābād.

XI. VARIA.

I. Translations from Sanskrit.

1093.

سر اکبر

Sirr-i-Akbar.

III 482.

An incomplete copy of the same translation of the Upanishads, by Darā Shikūh, ■ described in IvASB 1708 and IvC 878-9, completed at Dehli on the 6th Ram. 1087/the 18th June 1657. The present copy ends with the Narsingh Upanishad (f. 163), which is slightly incomplete at the end. Beg. as usual:

حمد ذاتی که نقطه پایی بسم الله در جمیع کتب سماوی ... اما بعد

فقیری اندوه دارا شکوه در سنه هزار و پنجاه هجری الم

Copied towards the end of the xii/xviii c.

Ff. 166; S 8.75×6; 8.75×4.25; ll 19, within red jadwals. Or. pap., thickness 10=0.58 mm. Ind. nast. and shikasta, index: a=3; b=6; c=5; d=2.5; h=4; n=3 mm. Cond. fairly good, except at the end. Purchased: 19. v. 1927, Calcutta.

1094.

گلزار حال ✓

Gulzār-i-hāl.

III 495.

A Persian paraphrase of the Bhak'ha translation of the Sanskrit drama, by Krishna Miśra, called (f. 2v) Prabod'ha Chandrodaya. The translator, Banwalidās, or Wali-Rām, with the takhalluṣ Wali, who at some time served under Darā Shikūh, completed his work in 1073/1662-3 (f. 2v). See R 1043; EIO 1995; RaBr 195, etc. Cf. IvC 270, 462 (27); IvPS (I) 812 (4). It was lith. in Lucknow, 1877. The present copy is incomplete at the end. It opens with ■ poetical preamble:

حمد ذاتی را که اصل ذات هست ذات او در اصل اصل ذات هست

Beg. of the prose introduction (f. 2):

روزی از روزهای فصل بهار که اسباب خورمی (sic) آمده الم

Copied in the beg. of the xiii/xix c.

Ff. 40; S 8.5×6; 7×3.75; ll 15, no jadwals. Or. pap., thickness 10=0.91 mm. Ind. nast. index: a=4; b=7; c=5; d=2.5; h=5; n=5 mm. Cond. not good. Worm-eaten. Purchased: 19. v. 1927, Calcutta.

2. Miscellanies and scraps.

1095.

مجموعه

Majmū'a.

III 505.

1. (ff. 1v-8v). *Ta'rikh-i-wafāt-i-Muṣṭafā wa diḡar buzurgān*. Versified chronograms for the dates of the deaths of Muḥammad, the Imams, the founders of the Sunnite orthodox schools of theology, etc. The author's *takhalluṣ* does not appear in the text. In a note on f. 1v, which is a kind of preface, the compiler is called Muḥammad Nāṣih Ghāzīpūrī, a *muftī* to Shāh-'Ālam. Beg.

در بیان تاریخ وفات حضرت محمد مصطفی ... چون حیات النبی
بصکم خدا شد ز دگر الغنا بدار بقا، الخ

2. (ff. 9v-15). *Risāla-i-hudā*. A short treatise on the elementary principles of Sūfiism, in the colophon ascribed to Shāh Ḥafīz Abū Ishāq Muḥammadi. The date of composition is not given. Obviously a modern work, probably of the end of the xii/xviii c. or beg. of the xiii/xix c. Beg.

بسم الله حامدا لله و مصليا ... اما بعد، پوشیده نماید بر ارباب عقول
و اصحاب فصول که استقامت الخ

3. (ff. 15v-18). Short scrappy notes on prayers, *ḥadīths*, etc.

Dated (f. 15) the 5th Muḥarram 1228/the 18th Oct. 1820. Occasional notes on the margins.

Ff. 18; ■ 9,75×6,25; 7,5×4,5; ll 18, no jadwala. Or. pap., thickness 10=1,03 mm. Bad, dotless ind. shikasta, index: a=4; b=7; c=6; d=3,5; e=5; n=4 mm. Cond. good. Purchased; 28. xi. 1927, Calcutta.

1096.

مجموعه

Majmū'a.

III 487.

A collection of scrappy notes and fragments of works on occult matters, etc.

1. (ff. 1v-20v). *Diya'u'l-uyūn*. An incomplete copy of the same tract on the magic powers of various verses, chapters, or isolated letters of the Coran, etc., = described in IvPS (I) 911. It was completed in the beginning of Ramaḍān 1114/end of Dec. 1702, at Ḥaydarābād, by Muḥammad Ḥādī b. Mir Mahdī Khān al-Ḥusaynī aṣ-Ṣafawī, Abū'l-Mafakhir Nizāmu'd-dīn, surnamed Shāh Mīrzā or Mīrzā Mahdī Khān Ṣafawī (f. 1v), cf. also IvASB 167.

The present copy contains only a portion of the whole work. Beg. as usual.

بعد از حمد بیست و صلوات بیست و چهلین گوید احقر بندگان اله

Stray notes on ff. 1, 12v, 20v; f. 12 is blank.

2. (ff. 21-63). *Adab wa qawā'id-i-'ilm-i-siyāq*. A tract, derived from a treatise by "Shams" (*az risāla-i-Shams*, as stated in the heading), on the technical terms, and other subjects such as the letters of the alphabet used as numerical symbols, etc., of the 'ilm-i-siyāq. It is not clear whether all separate parts of this fragment belong to the same work, or are derived from different treatises. On f. 24 begins a *Maqāla-i-thāniya*, although there is no mention of the first *maqāla*. On ff. 32-56 there is a vocabulary of Arabic words, in alphabetical order according to their last letters. Some of them are used in a special sense.

3. (ff. 63v-70). Scraps, mostly of an occult nature.

4. (ff. 70v-77v). A note on physics, dealing with the four 'andakir, or elements, meteorological matters, etc.; it is not an independent work, but probably a collection of notes. At the end, ff. 75v-76, there are notes on the magic powers of some Coranic verses, and ff. 76v-77v are occupied with a note on photography, on the electric battery, on the cabbala (*ghālīb wa maghlāb*, ascribed to Aristotle).

5. (ff. 78-82). Occult scraps, on the interpretation of dreams, various prayers, the magic powers of Coranic verses, petition to the hidden Imam, etc.

6. (ff. 82v-86v). *Fal-nāma-i-Ja'far Šadiq*. A treatise on divination by the Coran, ascribed, usually, to Ja'far Šadiq. It is complete, and consists of a magic circle with numbers, and table containing 15 selected verses from several sūras. Beg.

از ابی عبد الله جعفر ابی محمد الصالح ... این فال نامه از کلام الله
استخراج نموده اله

7. (ff. 87-89). Occult scraps and magic prayers.

Item (1) has a note on f. 1v, dated 1238/1322-3. Ff. 21-63 probably from the middle of the xiii/xix c. Ff. 64-89 are dated (f. 86v) 1236/1323.

Ff. 89; 11,75 x 7,25. Number of lines, paper, handwriting, etc. are irregular. Cond. tol. good. Purchased: 19. v. 1927, Calcutta.

1097.

مجموعه

Majmū'a.

III 470.

A scrap book mostly of magic contents, in prose and verse, in Persian and Arabic, sometimes in Hindustani.

1. (ff. 1-4). *Hud-hud-nāma*, on the supernatural and medicinal properties of the flesh, etc., of the bird *hud-hud*.

2. (ff. 4-31v). Lists of Muḥammad's wives, children; of prophets, imāms, etc.; prayers, in *Arabic*, with Persian explanations. Medical prescriptions; poetical quotations in Urdu and in Persian; magic counsels, aphrodisiacs, etc.

3. (ff. 32-75v). Prayers, *ḥadīths*, etc., with explanations of their magic powers. At the end several versified notes.

4. (ff. 76-91v). Poetical quotations, mostly of medical contents.

5. (ff. 92-97v). *Qiṣṣa-i-Malika-Sulṭān*, a tale about Malika-Sulṭān, daughter of the king of Rūm. Beg.

حمد بیهود و ثنلی بیحد مر آن پادشاهی را ... اما بعد، راویان اخبار

و نقلان آثار الم

Scrappy notes on ff. 98-99.

Copied in the bag. of the xiii/xix c.

Ff. 99; 8 3/5 x 5; 5 x 3,75; ll 13, no jadvāls. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=4; b=6; c=4; d=2,5; k=6; n=2 mm. Cond. tol. good. Purchased: 10. v. 1927, Calcutta.

1098.

مجموعه

Majmū'a.

III 445.

A collection of poetical quotations of religious contents, from different authors (ff. 1-78v); prayers in *Arabic*, with instructions, in Persian, as to the number of times, etc., they should be recited (ff. 81v-129); more prayers, in *Arabic* (ff. 138v-151v).

Copied in the beginning of the xiii/xix c. Marginal notes.

Ff. 151; 8 3,25 x 5,75; 6,75 x 3,75; ll 10-11, no jadvāls. Or. pap., coloured with green, thickness 10=0,73 mm. Ind. nast., index: a=4; b=10; c=5; d=2,5; k=6; n=4 mm. Cond. tol. good, but paper has become brittle, and will not last long. Purchased: 19. i. 1927, Calcutta.

INDICES.

(For explanations and abbreviations
see Preface.)

INDEX I.

Names of Persons.

A

- 'Abbās I (905-1037/1587-1628) 927.
 — II (1032-77/1642-67) 928, 1006, 1027 (?)
 Abū' — Bānī (occult.) .. 1084
 'Abdu'l-'Alī (gram.) .. 1083 (7)
 — Bahru'l-'ulūm Lak'huawī, (theol., d. 1235/1820) .. 1071
 — Birjandī, Nizāmu'd-dīn (musl., beg. x/xvi) 928 (372/iv, 117)
 'Abdu'l-'Awwāl, Sayyid (theol., d. ca. 835/1432) 928 (197/iii, 145)
 — Rudiyyu'd-dīn (Sayyid, d. 927/1521) .. 928 (291/iii, 348)
 'Abdu'l-'Azīm Husaynī Iṣṭahānī (theol.) .. 938
 'Abdu'l-'Azīz (theol.) .. 997
 — Abharī, 'Imādu'd-dīn (theol., d. 843/1440) 928 (199/iii, 148, 348)
 — Jāmi (suf., and ix/xv) 920 (288/iii, 327)
 — b. Waliyyu'l-lah Dihlawī (theol., d. 1239/1824) .. 990, 1087-9
 'Abdu'l-Hādī (theol., beg. x/xvi) 928 (370/iv, 112)
 'Abdu'l-Hamīd 'Atīqu'l-lah (theol., d. ca. 837/1434) .. 926 (197v/—)
 'Abdu'l-Haqq b. Sayyid-dīn at-Turk ad-Dihlawī (theol., d. 1053/1644) 934
 'Abdu'l-Hayy (theol., beg. xiii/xix) 1087-8
 — Muneḥī (stylist, and ix/xv) 928 (227v/iii, 200)
 — Rūfī Astrūbādī, Nizāmu'd-dīn (beg. x/xvi) 928 (372v/iv, 110-7)
 'Abdu'l-Jalīl (theol., d. 911/1506) 926 (290/iii, 341)
 'Abdu'l-Karīm, b. 'Abdī'n-nūr al-Ḥalabī al-Mīrī Qutbu'd-dīn (theol., d. 738/1338) .. 928 (74/ii, 9)
 — b. Muḥammad Walī (theol., xii/xviii ?) .. 1046
 'Abdu'l-lah b. Lisānu'd-dīn Muḥammad (astrol., and viii/xiv) 928 (185v/iii, 89)
 — b. Muḥammad al-Hindī ('Ubaydī) al-Farghānī (theol., d. 743/1343) .. 928 (82v/i, 131)
 — b. Sharafī'd-dīn 'Alī (theol., beg. x/xvi) 928 (370v/iv, 112)
 'Abdu'l-lah (b.) Ziyād .. 989
 'Abdu'l-Mas'būd Khān b. Muḥarrir Khān (ind. affc., mid. xii/xviii) .. 929
 'Abdu'l-Malik b. Marwān (khalīf, 65-86/685-705) .. 939
 'Abdu'l-mu'mīn (offic., mid. ix/xv) 928 (208/iii, 160)
 — b. Shihābī'd-dīn 'Abdī'l-lah (beg. x/xvi) 928 (372v/iv, 117)
 'Abdu'l-Qādir Gūyandī (musl., d. 838/1435) .. 926 (198/iii, 147)
 'Abdu'r-Rahmān (theol., beg. x/xvi) .. 928 (371v/iii, 348; iv, 114)
 — Jāmi, see Jāmi.
 — Khurāsānī (theol., d. 716/1310) 920 (51v/i, 112)
 'Abdu'r-Razzāq b. al-Ghūṭī (theol., d. 723/1323) 928 (50v/i, 126)
 — Karmīhu'd-dīn (theol., d. 887/1482) 928 (287/iii, 335)
 — Kāshī (suf., d. 730/1330) 1074 (7)
 'Abdu'r-Ramād (theol., beg. x/xvi) 920 (371/iv, 114)
 'Abdu'l-Wahhāb (real of, 1186/1773) .. 998
 — Mawḥḥadī (theol., mid. ix/xv) 928 (218/iii, 172)
 — b. Ṭahīz b. Bud'han aṣ-Ṣiddīqī (philos., wr. 1018/1609) 1076
 Adam .. 986
 Ādhārī Isfahānī (p., d. 868/1462) 926 (218/iii, 173), 932 (1)
 'Adudu'd-dīn 'Abdu'r-Rahmān b. Ruknī'd-dīn Aḥmad b. 'Abdīl-Ghaffār al-Ḥīlī (theol., d. 755/1355) 928 (59m/i, 125)
 Afḡala'd-dīn Badī Ibrāhīm b. 'Alī Najjār Shirāzī Khāqānī (p., d. ca. 695/1199) .. 976
 — Samarqandī (mathem., mid. ix/xv) 926 (205/iii, 159)
 'Afīfu'd-dīn 'Abdu'l-lah b. Aṣ'ad al-Yāfī'ī al-Yamanī (theol., d. 768/1367) .. 926 (74/ii, 9)
 — Salīmān b. 'Alī at-Tilimsānī (suf., and vii/xiii) .. 928 (71v/ii, 5)
 Āghā, Jalālī'd-dīn Muḥammad (p., beg. x/xvi) .. 928 (—/iii, 349)
 Abū Shirāzī (p., beg. x/xvi) 928 (370v/iv, 112)

- Ahmad 'Alī (*naẓmāb*, ca. 1830/1820) 902
- 'Alī Khān, *naẓmāb* of Rāmpūr (ca. 1140/1728) 900
- b. al-Ḥasan al-Jārbirdī Abū'l-makārīm Fakhrū'd-dīn (*theol.*, d. 740/1348) 928 (83/ii, 181)
- Jāmī, Qaṭbū'd-dīn (Rādiy-yū'd-dīn) (*suf.*, end ix/xv) 926 (288/iii, 387)
- b. Luṭfī'l-lah Chalabī (*med.*) 1080
- b. Muḥammad 'Alī b. Muḥammad Baqir al-Iṣfahānī al-Bahbahānī (*trav.*, *wr.* ca. 1225/1810) 935, 1063 (2)
- Pir-e-kda of Bareilly (*theol.*, beg. xii/xix) 1007
- b. Zaynū'd-dīn Ibrāhīm b. Baqir al-Aḥsā'ī (*theol.*, d. 1242/1827) 1057
- Abū'l-ṭ. see Ahmad b. Zaynū'd-dīn.
- 'Alī'l-Shāhī (*mathem.*, mid. ix/xv) 926 (205/iii, 159)
- 'Alī'u'd-dawla Ḥamānī (*suf.*, d. 736/1336) 926 (59/i, 126)
- 'Alī'u'd-dīn (*suf.*, mid. xii/xviii) 930
- ('Alī h.) 'Abdī'l-'Alī (*theol.*, beg. x/xvi) 926 (371/iv, 114)
- 'Alī Biglī (?) (*waṣīr*, end ix/xv) 926 (284/iii, 338)
- 'Alī b. Abī'l-Ḥasan al-'Izz ad-Dīnshāhī (*med.*, end vii/xiii) 920 (71/vii, 8)
- 'Alī ap-Ḥanī' (*waṣīr*, d. 891/1480) 926 (283v/iii, 332)
- 'Aṭṭār, Muḥammad b. Muḥammad al-Bukhārī (*suf.*, d. 802/1400) 920 (104/iii, 87)
- Qaṣīf b. Nigānī'd-dīn 'Abdī'l-Wahīd (beg. x/xvi) 926 (—/iv, 117)
- Qaṣṣḥī (*astron.*, mid. ix/xv) 926 (200/iii, 160)
- 'Alī'u'l-mulk (end ix/xv) 926 (286v/iii, 334)
- 'Ālam Shāh, = Shāh 'Ālam (1173-1221/1760-1806) 979, 1031, 1090, 1095 (1)
- 'Ālamū'd-dīn Abū'l-Qāsim b. Muḥammad b. Yūnus al-Baṣṣāqī (*ar-Ruṣṣāqī* ?) (*theol.*, d. 745/1345) 926 (74/ii, 9)
- 'Alawī Khān (*med.*, d. 1182/1740) 1089
- 'Alī, Nīmat Khān (*stylist*, d. ca. 1122/1710) 944, 1074 (4)
- 'Alī (b. Abī Talīb, *Imam*) 941-3, 1041 (1), 1066, 1074
- (Mīr) (*calligrapher*, beg. x/xvi) 926 (273/iv, 118)
- Akbar (*gram.*, d. 1091/1680) 1083 (10)
- Akbar, *own*. Mīr Mahīn (beg. x/xvi) 926 (372/—)
- 'Alī 'Aṣīm b. Karīmī'd-dīn 'Alī, Ḥakīm Mīr Jān (*med.*, *wr.* 1248/1830) 1092
- Badr (p., end viii/xiv) 928 (166/iii, 91)
- b. Dildār 'Alī Lak'ḥanawī (*theol.*, beg. xii/xix) 1052
- b. Ḥusayn al-Wāṣī, Fakhrū'd-dīn (p., beg. x/xvi) 926 (200/iii, 341)
- b. al-Jawb (?) = 'Uṭṭunū as-Sā'ī al-Baghdaḍī (p., d. 676/1278) 928 (38/i, 67)
- b. Shihābī'd-dīn b. Muḥammad al-Ḥamadānī (*suf.*, d. 786/1386) 920 (163v/iii, 87)
- Tabrizī Shāṭranjī (*chess player*, beg. ix/xv) 926 (166v/iii, 91)
- Amānū'l-lah Ḥusaynī, b. Mahābāt Khān b. Muḥammad Ghayūr (*suf.*, *epist.*, d. ca. 1046/1637) 951
- Amīn (*med.*) 1090
- Amīnū'd-dīn Mahmūd (*waṣīr*, d. 910/1505) 926 (284/iii, 334)
- Amīr Khawraw Dihlawī (p., d. 725/1326) 980
- Khwānd, Ahmad (*hist.*, d. 903/1498) 920 (269/iii, 329)
- Murīd (*mathem.*, beg. x/xvi) 926 (—/ii, 343)
- Amjad b. Sayfī'd-dīn Ahmad (*theol.*, d. 916/1510) 926 (—/iii, 343)
- Aristotle 1074 (15), 1093 (4)
- Arzūnī, Muḥammad Akbar b. Muḥammad Maqīm (*med.*, beg. xii/xviii) 1088
- Arzū, Sirājū'd-dīn 'Alī Khān (*styl.*, d. 1109/1758) 969, 970
- Āyafū'd-dawla Yuhayr Khān (*offic.*, beg. xii/xix) 1049
- Āqāfī, b. Nīmatī'l-lah Qahīstānī (p., d. 921/1516) 926 (291/iii, 346)
- S. 'Ashīq (*theol.*, mid. ix/xv) 926 (205/iii, 159)
- Ashraf Khān, of Jaunpur (beg. ix/xv) 1002
- Aṣṭū'd-dīn 'Abdū'l-lah al-Ḥusaynī (d. 883/1478) 926 (286v/iii, 335)
- 'Atā'u'l-lah b. Zayfī Muḥammad 1083 (8)
- Aṭṭarū'd-dīn Aumānī (p., mid. vii/xiii) 926 (35/i, 61)
- 'Aṭṭār, Farīdu'd-dīn (*suf.*, d. ca. 827/1230) 1074 (8)
- Aḥmadū'd-dīn Ḥāmid Kirmānī (*suf.*, mid. vii/xiii) 926 (38/i, 67)
- Aḥmadī Iṣfahānī (*suf.*, d. 738/1338) 926 (59/i, 125)
- Aurangzib (1089-1119/1650-1707) 920, 937, 985, 1087
- 'Ayshī, Talīb 'Alī Khān (p., d. 1236/1821) 965 (3)
- Āzīz Nāsāf (*suf.*, d. 661/1268) 1074 (9)

Bābu'l-lah (*theol.*, beg. xiii/xix) 1071
 Bābā 'Alī Khāshmarān (*surf.*, end ix/xv) 926 (213v/iii, 174)
 — Sangū (*surf.*, of Andkhūd, d. 782/1380) 926 (164/iii, 87)
 — Sawdāt Abīwardī Khāwārī (*p.*, end ix/xv) 926 (190v/iii, 149)
 Ibn Bābūya al-Qumī (*theol.*, d. ca. 387/991) 1010
 Bahkshahī (*p.*, mid. ix/xv) 926 (206/iii, 161)
 Badr-i-Ālam (*surf.*, mid. xii/xviii) 929
 Badru'd-dīn Anwarādī, Hīkāt (*p.*, d. ca. 939/1533) 926 (201v/iii, 350), 1074 (12)
 — Muhammad b. Ibrāhīm (*theol.*, d. 734/1334) 926 (73v/ii, 8)
 — Shāhī Shirwānī (*p.*, d. 754/1353) 932 (8)
 Bahā'u'd-dīn Muhammad al-'Amīlī (*theol.*, d. 1031/1622) 1013-4 (1015, 1061)
 — Muhammad b. Ibrāhīm Tirmīdhī (*theol.*) 1061
 — Naqshband, Muhammad b. Muhammad al-Bukhārī (*surf.*, d. 701/1380) 926 (164/iii, 87)
 — b. Qāsim Nūrbaḥshī (beg. x/xvi) 926 (371v/iv, 115)
 — Tamām Ahmad (*theol.*, d. 773/1372) 926 (74v/ii, 9)
 — 'Umar (*surf.*, d. 857/1458) 926 (212v/iii, 171)
 Bahbahānī, — Ahmad b. M. 'Alī. 935, 1063 (2)
 Bahram, of Lakhnawātī (*pr.*, 731-9/1330-8) 996
 Banākatī, Fakhru'd-dīn Dī'ād (*hist.*, beg. viii/xiv) 926 (52/4, 113)
 Banā'ī b. Muhammad Sabz Mīmār (*p.*, d. beg. x/xvi) 926 (200v/iii, 843)
 Banwālīdān, Wāl-rām, Wālī (*transl.*, wr. 1073/1663) 1094
 Bāqir Shāh Bukhārī (*theol.*, beg. xii/xix) 1062 (3)
 Abū'l-barakāt b. 'Abdī'l-Majīd Lāhūrī, Munīr (*p.*, d. 1054/1644) 952-3
 Bihzād, Kamālū'd-dīn (*painter*, beg. x/xvi) 926 (201v/iii, 350)
 Bījārī, Muhammad Ja'far b. Muhammad Fāḍil (*styl.*, wr. 1118/1707) 958
 — Muhammad Muḥsin b. al-Hanīf (*hist.*, wr. ca. 1153/1741) 929
 Ibn al-Bukhārī (*theol.*, d. 690/1291) 926 (71v/ii, 5)
 Burhānu'd-dīn Ashraf b. Muḥarak Shāh (*theol.*, d. 803/1401) 926 (166v/iii, 90)

Burhānu'd-dīn Aḥu'l-lah (*theol.*, d. 919/1513) 926 (—/iii, 345)
 — b. Ibrāhīm b. Ahmad — Shāhī (*theol.*, d. 789/1387) (74v/ii, 10)
 — Ibrāhīm b. 'Umar al-Ja'barī (*theol.*, d. 733/1333) 926 (73v/ii, 8)
 — Muhammad Harawī (*theol.*, d. 910/1505) 926 (286/iii, 329)
 Burhānu'l-mauk (*Ind. offic.*, mid. xii/xviii) 926

C

Charkhī, Ya'qūb b. 'Uthmān b. Mahmūd Ghaznawī (*theol.*, d. 838/1435) 988

D

Dajjal 985
 Dalhousie (Marquis James Andrew Brown Ramsay, general. 1812-1860) 931
 Damsī, Hīkāt al-Fatmī (*styl.*, beg. xii/xix) 975
 Dāniyānād Khān (*Ind. offic.*, mid. xii/xviii) 929
 Dārī Shikah (*pr.*, d. 1009/1608) 1093, 1094
 Darwīsh Dahūkī Qaswīnī (*p.*, beg. x/xvi) 926 (371v/iv, 115)
 Dayālī Sing'h Qatīl, or Muhammad Hānu (*styl.*, d. ca. 1233/1818) 961, 972-4
 Dhāwar Jang, Mu'mīn Khān (*offic.*, mid. xii/xix) 1058 (4)
 — Khān Muhammad Na'īm Lāhūrī, Nuḥrat (*styl.*, d. 1190/1727) 967
 Dildār 'Alī b. Mu'īnī'd-dīn b. 'Abdī'l-Hādī Ridawī Lak'hnowī (*theol.*, d. 1235/1820) 1016, 1049, 1050, 1087-8.
 Dīyā'u'd-dīn Nūru'l-lah al-Khwārizmī (*theol.*, d. 833/1435) 926 (107v/iii, 147)
 — Nūru'l-lah (or Nī'matū'l-lah) b. Darwīsh Muhammad b. Shukrī'l-lah (*theol.*, d. 927/1521) 926 (371v/iv, 114)
 — Yūsuf (*theol.*, d. 777/1376) 926 (—/ii, 78)

E

Euclid 1084

F

Faḍīl Samarqandī (*theol.*, end ix/xv) 926 (226/iii, 197)
 Faḍīl 'Alī b. Aqā Mahmūd b. Aqā Ahmad al-Iṣṭahārī (*theol.*, wr. 1222/1808) 940

- Fadlū'l-lah Abū'l-laythī (*theol.*, mid. ix/xv) 926 (206/ii, 160)
 Fakhrū'd-dīn Fathū'l-lah b. Abī Bakr b. Hamdī'l-lah b. Naṣrī'l-lah al-Mustawfī (p., mid. viii/xiv) 926 (59v/i, 128)
 — Marāghī Maṣṣūfī (*theol.*, mid. vii/xiii) 926 (35v/j, 81)
 — Abū Sulaymān Dā'ūd Banā-kūtī (*hist.*, beg. viii/xiv) 926 (52/i, 113)
 Farāhīnī, Abū Naṣr (*lex.*, wr. ca. 617/1220) 1078
 Abū'l-Faraj 'Abdu'l-A'īk 1083 (6)
 Farīdu'd-dīn Ja'far (beg. x/xvi) 926 (372/iv, 116)
 Faṣṣḥū'd-dīn Muḥammad b. Muḥammad b. 'Alī (*theol.*, d. 837/1434) 926 (197v/iii, 145)
 — Muḥammad Nisāmī (*mathem.*, d. 619/1513) 926 (280v/iii, 345)
 Fathū'l-lah b. Shukrī'l-lah Sharīf Kāshānī (*theol.*, d. 978/1571) 989
 — Tabrīzī (*theol.*, d. 887/1483) 926 (225v/iii, 90)
 Fāṭima (daughter of Muḥammad) 949, 1056
 Fattāhī Nishāpūrī, Yahyā (p., d. 852/1448) 926 (198/iii, 148), 932 (5), 962
 Fayḍ, Muḥsin Kāshī (*theol.*, d. 1105/1894) 1026
 Firdausī (p., d. ca. 421/1030) 987
 Firdūz-Jang Khānizād Khān, Khān-Zamān, Amānu'l-lah Ḥusaynī (*styl.*, d. ca. 1046/1627) 951

G

- Ghazālī, Muḥammad (d. 605/1111) 1007, 1074 (17)
 Ghayāthū'd-dīn 'Adilshāh (*theol.*, end ix/xv) 926 (288/iii, 329)
 — Adil b. Ḥabashī (t) (end ix/xv) 926 (286v/iii, 334)
 — 'As'z (*sayyid*, end of the ix/xv) 926 (286v/iii, 334)
 — Fadlū'l-lah Rāḥkārī (*theol.*, d. 887/1488) 926 (213v/iii, 173)
 — b. Humāmī'd-dīn Khwāndamīr (*hist.*, d. 941/1534-5) 925-6
 — Jamālīd (*astron.*, mid. ix/xv) 926 (205/iii, 159)
 — Jamālīd Qā'īmī (*astr.*, d. 819/1518) 926 (285v/iii, 329)
 — Maṣṣūr (*theol.*, end ix/xv) 926 (369v/iv, 111)
 — Maṣṣādī (*astr.*, d. 918/1512) 926 (286/iii, 329)
 — Muḥammad (*sup.*, d. 824/1421) 926 (195v/iii, 142, 372)
 — Muḥammad Ḥafāzī (*theol.*, beg. x/xvi) 926 (370v/iv, 112)

- Ghulām Amīr b. Shujā'at Rasūlūdār Qanūjī Wāsiṭī (*theol.*, wr. 1149/1738) 1024
 — Ḥusayn (Muḥammadpurī ?) (*theol.*, beg. xiii/xix) 1004-6
 — Imām b. Ḥusayn 'Alī (*theol.*, mid. xiii/xix) 1051
 Gulandām, Muḥammad (*comment.*, beg. ix/xv) 982

H

- Habībū'l-lah (*theol.*, beg. x/xvi) 926 (370v/iv, 112)
 Hāfiẓ, Muḥammad Shīrāzī (p., d. ca. 791/1389) 926 (91/ii, 37), 981-2, 983
 — 'Alī b. Nūrī'd-dīn Muḥammad Ghūrīyānī (p., beg. x/xvi) 926 (—/iii, 340)
 — Ghīyāth (*theol.*, d. 897/1492) 926 (287v/iii, 337)
 Hādḥū'd-dīn Abū Naṣr Pīrānī (*theol.*, d. 865/1461) 926 (195v/iii, 142)
 Hāshī (p., beg. xi/xvii) 1023 (2), 1024, 1083 (8)
 Abū Ḥanīfa ad-Dīnawarī (*hist.*) 939
 Hasan (b. 'Alī, Imam) 941
 — b. 'Abdī'r-Razzāq (*theol.*) 1056
 — 'Alī (p., beg. x/xvi) 926 (—/iii, 350)
 — b. Abī 'Alī al-Faḍl at-Tabarī (*theol.*, ca. v/xi) 1021
 — Jābirī 'Aṣmābādī (*theol.*, mid. xiii/xix) 1057
 — Kāshī (p., d. ca. 720/1320) 1074 (1)
 Abū'l-Kharrūfī (*sup.*, beg. v/xi) 933
 — b. Muḥammad 'Alī Yazīdī (*theol.*, beg. xiii/xix) 1020
 — Shāhī (p., ca. ix/xv) 926 (280v/iii, 340)
 — ash-Shī'ī as-Sabzawārī (*theol.*) 1041 (3)
 Ḥatīf, 'Abdu'l-lah (p., d. 927/1521) 926 (291/iii, 346)
 Ḥaydar 'Alī Fayḍābādī (*theol.*, mid. xiii/xix) 1069, 1071
 — Kāldah (p., d. 859/1552) 1074 (13)
 — Shīkh, Muḥammad b. Kām-Baksh b. Sulaymān Shīkh (p., end. xiii/xix) 930
 Ḥayratī Marwī Tūfī (p., d. ca. 979/1563) 1023
 Ḥazīn, Muḥammad 'Alī b. Abī Tūlīb Zahīdī Lāhijī Jīlānī (*theol.*, d. 1180/1768) 1043
 Hibatū'l-lah (*theol.*) 1000
 — b. Najmī'd-dīn 'Abdī'r-Raḥīm b. Shāmī'd-dīn Ibrāhīm, Sharaf-ud-dīn (*theol.*, d. 739/1339) 926 (74/ii, 9)
 Hifẓū'l-lah (*styl.*, wr. 1236/1820) 962
 Hīkālī, Badrū'd-dīn Astrābādī (p., d. ca. 989/1583) 926 (291v/iii, 350), 1074 (12)

Hillī, Jamālū'd-dīn Ḥasan b. Yūsuf
b. 'Alī b. Muṭahhar (*theol.*, d. 720/
1326) .. 1062 (8)
Hirālī, 'Azīmābādī, Dāmīr (*styl.*,
beg. xiii/xix) .. 975
Hishāmū'd-dīn Ibrāhīm Shāh Kir-
mānī (*med.*, beg. ix/xv)
920 (166v/iii, 92)
— Munajjim (*occultist*, d. 661/1233)
926 (35/i, 81)
Hishāmī, Wā'iz (p., beg. x/xvi)
926 (373/iv, 118)
Husāmū'd-dīn Sayf (Jamālū'd-dīn
Yūsuf) Ibn az-Zakī (*theol.*, d. 742/
1342) .. 929 (62v/i, 131)
Husayn (b. 'Alī, Imam) 940, 941, 942
— (Sulṭān, Šafawī, 1106-35/1694-
1722) .. 1036, 1042
— Abīwardī Kamālū'd-dīn (*theol.*,
d. 920/1514) .. 920 (—/ii, 344)
— b. 'Alī al-Wā'iz al-Kāshifī (*theol.*,
d. 910/1505) 926 (289v/iii, 341),
927, 1075
— Dūst b. Abī Ṭalīb Sanbhalī
(*biogr.*, d. beg. xiii/xix) .. 933
— Kāfī, Kamālū'd-dīn Shāh
Aubahī (p., d. beg. x/xvi)
926 (291/iii, 349)
— b. Muḥammad (1144/1732) .. 1068
— al-Wā'iz, Kamālū'd-dīn (*theol.*,
d. 910/1505) 926 (289v/iii, 341), 927, 1075
Husaynī, Amīr (p., d. 718/1318)
926 (112/ii, 74)
S.—Mu'ammal (*stylist*, d. 904/
1499) 926 (289v/iii, 340)
Hūshang, Shāh (*hero of a tale*) .. 949

Ibrāhīm, Shāh, of Jaunpūr (808-44/
1400-40) .. 1002
— Shaykh (*sufr.*, beg. x/xvi)
926 (371/v, 114)
— b. Mālik Ashtar (*offic.*, beg.
ii/viii) .. 938
— b. Ma'qar al-Ja'farī (al-Haḡīfī)
(*sufr.*, d. 687/1238) 926 (71v/ii, 5)
Iḥṣānū'l-lah Mumtāz Kāshifī (*styl.*,
beg. xiii/xix) .. 925
(I) Khayyū'd-dīn Ḥasan b. Ghiyāthī-
'd-dīn Turbatī (*theol.*, d. 928/1522)
926 (—/iii, 347)
Hāfīz 'Alī Khān (ca. 1173/1760) .. 1044
Imād Faḡhī Kirmānī (p., mid. viii/
xiv) .. 926 (90v/ii, 87)
Imādū'd-dīn Muḥammad Ṭāhir b.
Ḥusayn Khān Qasvīnī, Ṭāhir
(*hist.*, *styl.*, d. ca. 1120/1708) .. 928
Imādū'd-dīn Mahmūd b. Ma'ūd
Shīrāzī, Mahmūd b. Imād (*med.*,
wr. 954/1547) .. 1074 (14)

Imādū'd-dīn Qiqawī (Faḡhī f)
'Imād-i-Lur (p., vii/xiii)
926 (38v/i, 87)
Imām 'Alī (*theol.*, beg. xiii/xix ?) .. 1017
Imāmū'd-dīn Abū Yazīd (*theol.*, end
ix/xv) .. (370/iv, 112)
Imāmī Harawī, Abū 'Abdī'l-lah
Muḥammad b. Abī Bakr b.
'Uthmān Kirmānī (p., end vii/xiii
or 667/1238) 926 (38v/i, 86; ii, 79)
Indarman (*lex.*, end xii/xviii) 1081
Inshā, Inshā'a'l-lah b. Māshū'a'l-lah
Ja'farī Najafī (*styl.*, d. ca. 1230/1810) 974
Iraḡī, Fakhrū'd-dīn Ibrāhīm (p., d.
680/1281) .. 926 (70v/ii, 3)
Iḥṣāmū'd-dīn (*theol.*, mid. ix/xv)
926 (205/iii, 150)
— Da'ūd Khwāfī (*theol.*, end ix/xv)
928 (227/iii, 190)
— Ibrāhīm b. 'Arab Shāh Isfahānī
(*theol.*, beg. x/xvi) 926 (—/iii, 348)
Ishaq b. Ḥusayn (*transl.*, d. 298-9/
910-11) .. 1084
— b. Ibrāhīm b. Maṣṣar b. Khalaf
al-Nishāpūrī (*theol.*, v/xi) .. 926
Abū Muḥammad (*sufr.*) 1095 (2)
Iskandar Munahī (*hist.*, wr. 1036/
1029) .. 927
Ismā'īl (*theol.*, beg. xiii/xix) .. 1067
— b. 'Abdī'l-'Azīz b. Majdī'd-dīn
as-Sangūnī Abīkūnī, as-Sangūnī
(*theol.*, d. 740/1340) 926 (74/ii, 9)
— Shadab (?) Ghāzānī (*theol.*, beg.
x/xvi) 926 (371/iv, 113)
— Tabrizī (*theol.*, beg. x/xvi)
(—/iii, 348)
'Imamū'l-lah Bukhārī (p., end viii/
xiv) 926 (106v/iii, 91)
'Ismā'īlū'd-dīn Naṣārī (Naṣārī ?) (*sufr.*,
mid. vii/xiii) .. 926 (38/i, 87)

J

Ja'far, Abū 'Alī, al-Ḥusaynī al-
Mūsawī (*theol.*, beg. xiii/xix) 1068
S.—b. Muḥammad Nūrbakhsh
(beg. x/xvi) 926 (371v/iv, 115)
— Šādīq (Imām) .. 1095 (6)
— Tabrizī (*calligrapher*, mid.
ix/xv) .. 925 (200/iii, 150)
Jahāngīr (1014-37/1605-28) .. 1078
Jalāl, Shaykh (*sufr.*, beg. x/xvi)
926 (—/iii, 348)
— Asir (p.) .. 1074 (2)
Jalālū'd-dīn 'Abdū'l-Ghaffār Sa-
marqandī (*theol.*, d. ca. 835/1432)
926 (197/iii, 145)
— 'Abdū'r-Rahīm Šadr (d. 848/
1444) 926 (198v/iii, 145)
— 'Ata'u'l-lah ar-Rāzī (*theol.*, d.
892/1497) .. 926 (289v/iii, 339)
— 'Atīqī (p., mid. viii/xiv)
926 (59v/i, 120)

- Jalālū'd-dīn Ḥamza Andakbūdī
Makki (sadr, end ix/xv) 926 (285/iii, 327)
— Luṭfū'l-lah (theol., d. 871/1467) 926 (285/iii, 107)
— Maḥmūd Imāmī (theol., d. 782/1380) 926 (114/ii, 78)
— Muḥammad Zuhdī Marghābī (theol., d. 778/1377) 926 (103v/iii, 85)
— Maṣ'ūd al-Qazwīnī (theol., d. 736/1336) 926 (74/ii, 9)
— Muḥammad Dawwānī (theol., d. 908/1503) 926 (369v/iv, 111)
— al-Qaṣīnī (al-Qaḍī) (theol., beg. ix/xv) 926 (107v/iii, 147)
— Rūmī Balkhī (p., d. 672/1273) 926 (37v/i, 68), 1040, 1072
— Abī Sa'īd Pūrānī (theol., d. 921/1516) 926 (—/iii, 345)
— Abī Yazdī Pūrānī (suf., d. 802/1459) 926 (213/iii, 172)
— Yūsuf Auhabī (theol., d. 833/1430) 926 (196v/iii, 143)
Jamāl Ḥusayn Firānawī Kubrawī (suf.) 1073 (2)
Jamālū'd-dīn 'Abdu'r-Rahmān b. al-Ḥasan Balḥadī (al-Uḥūdī?) (theol., d. 778/1372) 926 (74v/ii, 8)
— 'Aṭṭū'l-lah (sadr, d. 927/1521) 926 (284v/iii, 334, 348)
— Ḥasan b. Yūsuf b. Alī b. Muṭahhar al-Hillī (theol., d. 720/1320) 1062 (8)
— Kaḍī (p., vii/xlii) 926 (38/i, 67)
— Maḥmūd b. Kaṣam al-Aḥḥārī (theol., d. 716/1315) 926 (73v/ii, 8)
— Muḥammad Muṣṭahhar Ḥillī (theol., d. beg. viii/xiv) 926 (51v/i, 112)
— Rūstaq (Rushiq?) al-Qatāfī (p., end vii/xlii) 926 (38/i, 67)
— Sulaymān al-Muḥaddīdī (theol., d. 908/1509) 926 (43v/i, 78)
Jāmī, Nūrū'd-dīn 'Abdu'r-Rahmān b. Niḡmī'd-dīn Aḥmad Kharjīdī Jāmī (p., theol., d. 808/1492) 926 (287v/iii, 337), 954, 968, 969 (1, 12), 992-4, 1074 (13), 1070
Mīr Jān, Ḥakīm, 'Alī 'Aḡmī b. Karīmī'd-dīn 'Alī (med., wr. 1248/1830) 1092
Jawdat (p., mid. xlii/xix) 986
— Ghulām Ḥusayn b. Muḥammad Yār Khān (p., d. 1213/1799) 980
Jesus Christ 1074 (8)
S. Jīn, Muḥammad Amīr Munyārī (see, wr. 1170/1757) 979
Junūn, Chandaḳ Prashād (styl., wr. 1287/1861) 965 (6)
Jurjānī, Sayyid Sharīf (gram., d. 810/1414) 969 (2)

K

- Kalb 'Alī Sulṭān Sabīl-aiyāh (offic., xi/xvii) 955

- Kāfīm, Abū Ṭalīb Ḥamadkālī (p., d. ca. 1062/1652) 954
Kamāl 'Alī (suf.) 1073 (2)
— i-Ghiyāth Shīrāzī (p., d. 849/1444) 932 (2)
— Kajkālī Balkhī (p., end ix/xv) 926 (226/iii, 197)
— i-Karīm Nāḡūrī (theol., beg. viii/xiv) 996
— Kharjandī (p., d. 830/1427) 926 (165v/iii, 91)
— Turbatī (p., end ix/xv) 926 (226/iii, 197)
Kamālū'd-dīn 'Abdu'l-Wasī' al-Niḡmī (p., end ix/xv) 926 (288/iii, 338)
— Ḥusayn (sadr, d. beg. x/xvi) 926 (280v/iii, 330)
— — (theol., d. 890/1475) 926 (227v/iii, 200)
— b. Ḥasan Khwārizmī (theol., d. 835/1432) 926 (186v/iii, 144), 1072
— al-Ḥasanī (beg. x/xvi) 926 (372v/iv, 117)
— b. Jalālū'd-dīn Kīrangī (sadr, d. 800/1404) 926 (285v/iii, 328)
— Ḥusaynī Ḥaydarī (hist., wr. ca. 1271/1855) 931
— Mīr Ḥusayn Yazdī (theol., beg. x/xvi) 926 (370v/iv, 112)
Kamālū'l-lah b. Muḥammad Pīr Shīdīqī (theol., wr. 1188/1772) 995
Kāshifī, Ḥusayn b. 'Alī al-Wāḥidī (theol., d. 910/1505) 926 (289v/iii, 341), 997, 1075
Kāshifī Nīshāpūrī, Shamsu'd-dīn Muḥammad (p., d. 838/1438, or as in *Ḥaṭībū's-sayr*, in 803/1438) 926 (196/iii, 149), 932 (4)
S. Kāṣimī (ambassador, end ix/xv) 926 (288v/iii, 338)
Ibn Khalīkān, Shamsu'd-dīn Abū'l-Abbās Aḥmad b. Muḥammad al-Irbīlī (hist., d. 681/1282) 711v/ii, 4)
Khalīfī b. al-Ghāṣī al-Qazwīnī (theol., wr. 1088/1683) 1009
Khalīfū'l-lah b. Fāḡīl Samarqandī (theol., end ix/xv) 926 (—/iii, 340)
Khān Daurān, Amīru'l-umark' Shamsu'd-dīn al-daula (off., mid. xii/xviii) 920
Khānāzād Khān Fīrūs-Jang, or Khānzamān, or Amānu'l-lah Ḥusaynī (styl., d. ca. 1046/1637) 951
Khānzamān, Khānāzād Khān. Khāqānī, Aḡdalu'd-dīn Badīl Ibrāhīm b. 'Alī Najjār Shīrwānī (p., d. ca. 595/1199) 976
Khāwānd Maḥmūd Naqshbandī (suf., d. 1052/1643) 937

Khāwand Shāh, S. Burhānu'd-dīn
(*theol.*, end ix/xv) 926 (220v/iii, 198)
Khawājā Qāqī (*theol.*, end ix/xv)
926 (287v/iii, 330)
Khayālī, Muḥammad Taqī Ḥusaynī
Ahmadībādī Qajrātī (*anecd.*, d.
1173/1700) .. 948-8
Khayālī (p., mid. ix/xv)
926 (300/iii, 181), 932 (3)
Khayālī-rām b. Shānkay-lāl Bak-
asna (*styl.*, ca. mid. xii/xix) 965
Khayrū'l-lah Khān b. Luṭfī'l-lah
Khān Muḥandī (*astron.*, wr. 1160/
1747) .. 1084
Khayrāt 'Alī b. Qanbar 'Alī
Balghamī (*theol.*, xii/xix) 1062 (6)
Khiḍr b. Shamsī Najafī (*theol.*) 1052
Khusraw Dihlawī, Amīr (p., d. 725/
1325) .. 980
Khwājā-i-Kirmānī (p., d. ca. 763/
1352) .. 920 (82v/ii, 24), 1074 (13)
Khwāndumār, Chiyāshu'd-dīn b.
Humāmī'd-dīn (*hist.*, d. 941/
1534-5) .. 925-6
Kishna Mīra .. 1094

L

Lachmī Nacāyan (*styl.*, wr. 1205/
1791) .. 960
Luṭf Ḥusayn (*gram.*) .. 1088 (7)
Luṭfū'l-lah b. 'Azīz Waṭīf (*theol.*,
d. 823/1420) 929 (195v/iii, 142)
— **Nishāpūrī** (p., beg. ix/xv) 932 (8)
Luṭfī (p., end ix/xv) 926 (227v/iii, 180)

Mahdī, Mirza (*epist.*, xi/xvii) .. 954
— **Khān Ṣafawī** (*ecc.*, wr. 1114/
1702) .. 1096 (1)
Mahmūd 'Arīf, Solmān-i-Thānī
(p., end ix/xv) 920 (100v/iii, 150)
— i. 'Imād, or 'Imādu'd-dīn
Mahmūd b. Mawṣūd Shīrāzī
(*med.*, wr. 954/1547) .. 1074 (14)
— b. Abī'l-Qāsim Ahmad
Iṣfahānī, Shamsu'd-dīn (*theol.*, d.
748/1346) 926 (63/i, 122)
— **Zangī** 'Ajāmī Kirmānī (p.,
d. 806/1404) 925 (106/iii, 81)
Majd-i-Hamgar (p., vii/xiii)
926 (88v/i, 82)
Majlisī, Muḥammad Taqī b. Maqṣūd
'Alī Iṣfahānī (*theol.*, d. 1070/1660)
1010-1, 1025, 1062 (15)
— **Muḥammad Taqī** b. Muḥam-
mad Bāqir Iṣfahānī (*theol.*, d.
1111/1700) 1016, 1028-38, 1039,
1062 (2, 10, 13), 1063 (3), 1065,
1074 (10)
Majnūn b. Mahmūd Rafīqī (p., beg.
x/xvi) .. 926 (291v/iii, 360)

Abū'l-Makrīm (b.) 'Alā'ī'l-mulk
Jāmi (*suf.*, mid. ix/xv)
926 (—/iii, 146)
Makhdūm, Sharafu'd-dīn 'Alī (p.,
d. 858/1454) .. 938 (7)
Makhlīf, Zibū'n-nisā Begum (p., d.
1114/1703) .. 985
Malika Sulṭān (*heroine of a tale*)
1097 (5)
Manṣūr Bitikohī (p., end ix/xv)
926 (—/iii, 342)
— **Darwish** 926 (219v/iii, 173)
— b. Muḥammad b. Ahmad b.
Faḡhī Ilyās (*med.*, wr. mid. ix/xv)
1085-6
— b. Sallā b. Wajībī'd-dīn al-
'Imādiyya al-Iṣṭandarī (*theol.*, d.
874/1276) .. 926 (71/ii, 4)
Marwāfī, Shamsu'd-dīn (*wasit*, end
ix/xv) 926 (283v/iii, 331)
Mawlānū'd-dīn Ḥabībū'l-lah (*theol.*,
d. 905/1500) 926 (—/iii, 340)
Mawṣūd, Abū Ahmad al-Ḥakīmī
(*theol.*, end vii/xiii) 926 (73v/ii, 8)
— **Qamī** (p., end ix/xv)
926 (287/ii, 334)
— **Shirwānī**, Karmānu'd-dīn (*theol.*,
d. 905/1500) .. 926 (—/iii, 340)
Mawlānū Iṣfahānī (*theol.*, d. 927/
1521) .. 926 (370v/iv, 118)
— i. Samargandī (*theol.*, d. 870/
1472) .. 926 (226v/iii, 198)
Mawṣūd, Ghulām Ḥusayn (*theol.*, wr.
1207/1793) .. 1006
Mīr Ismāḡ Ghazālī (p., d. ca. 807/
1463) 926 (213v/iii, 174)
Mīrak (beg. x/xvi) .. 926 (—/iv, 117)
— **Jalālu'd-dīn Qāsim** (*theol.*, d.
901/1400) .. 926 (286/iii, 320)
— **Kabālī**, or Kayānī (*theol.*,
beg. x/xvi) .. 926 (371/iv, 114)
— **Nagmash** (*painter*, d. beg. x/
xvi) .. 926 (—/iii, 343)
Mīram b. 'Alā'ī'd-dīn, Diyā'u'd-dīn
(*theol.*, beg. x/xvi) .. 926 (—/iii, 349)
Mu'ayyid-i-Mayhana (end ix/xv)
926 (226v/iii, 188)
— **Dīwāna** (end ix/xv)
926 (226/iii, 107)
Mu'ayyidu'd-dīn 'Arṣādī Dimashqī
(*styl.*, vii/xiii) .. 926 (35v/i, 61)
Mubārak 'Alī Khān Fīrūz Jang
(*nawwāb of Bank*, mid. xii/xix)
1092
Muḥammad (the Prophet) 925, 936,
937, 940, 941, 943, 987, 995, 1021, 1041
(2), 1042, 1044, 1055, 1065 (1), 1067
— **Shāh** (1131-61/1719-48) 1024, 1074
1084
S. — (*theol.*, mid. xiii/xix) 1070
— **Mawlānā** (*theol.*, d. 838/1435)
926 (104v/iii, 83)

- Muhammad b. 'Abdī'l-lah b.
Majik al-Jiyānī (*theol.*, d. 872/1273) 926 (71/ii, 4)
— 'Abid (*theol.*, beg. xii/xviii) 1040, 1062 (5)
— Adam, Qutbu'd-dīn (*med.*, d. 904/1499) .. 926 (288/iii, 339)
— b. Ahmad Najafi .. 939
Muhammad Akbar Lak'hnavī
(*gram.*) .. 1033 (10)
— b. Muhammad Muqīm
Arzānī (*med.*, beg. xii/xviii) 1038
— b. 'Alī at-Tabāḥḥāḥī (*theol.*, d. 1240/1324) .. 1020
Muhammad 'Alī Rīyāqī (*astron.*,
wr. 1181/1748) .. 1084
— b. Abī Ṭalīb Zuhdī Lahījī
Jilānī, Ḥāzin (*theol.*, d. 1189/1768) 1043
— 'Alīm Samarqandī (*mathem.*,
mid. ix/xv) 926 (208/ii, 159)
— Arākh, Abū Muhammad (*theol.*,
wr. ca. 1235/1820) .. 1016-8
— b. Amīr Shāshum (*theol.*, end
ix/xv) .. 926 (237/iii, 338)
— Amīr b. Ramādān 'Alī b.
Nī'matī'l-lah Sabzawārī Mu-
nayyirī, S. Jīn (*astr.*, wr. 1170/1757) 979
— 'Arab, Shamsu'd-dīn (*theol.*, d.
ca. 880/1466) 926 (212v/iii, 172)
— Ardāstānī (*astron.*, mid. ix/xv)
926 (200v/iii, 150)
— b. Arād b. 'Abdī'l-lah al-
Ḥanafī at-Tustarī (*p.*, beg. viii/
xiv) .. 926 (52/ii, 113)
— Aghhar (*p.*, end ix/xv)
926 (—/iii, 148)
— Ashraf Khān (*oglo.*, d. 1097/
1098) .. 1002
— Badakhshī (*p.*, end ix/xv)
926 (200/iii, 342)
Muhammad Bāqir Dāwūdī (*theol.*,
d. 1041/1632) .. 1015, 1065
— b. Muhammad b. Dildār
'Alī Lak'hnavī (*theol.*, mid. xiii/
xiv) .. 1061
— b. Muhammad Taqī al-
Mūsawī al-Iḡlāḥānī ar-Rashtī
(*theol.*, d. 1260/1844) .. 1044 (1)
— b. Dildār 'Alī Lak'hnavī (*theol.*,
beg. xiii/xix) .. 1051
— Fayḍ-bakhshī b. Ghulām Sar-
war of Kākhūfī (*styl.*, d. ca. 1233/
1818) .. 960
— b. Ghiyāthū'd-dīn 'Azīz (beg.
x/xvi) .. 926 (372/iv, 116)
— Ḥabībū'l-lah (*gram.*) 969 (15)
— Ḥādī b. Maḥdī Khān Ṣafawī,
Abū'l-Maḥṣhūr Niṣṣamū'd-dīn
(*occ.*, wr. 1114/1702) .. 1096 (1)
— (Ibn) Ḥanāfiyya (*Imām*) .. 939
Muhammad Ḥasan (*theol.*, beg.
xiii/xix) .. 1071
Muhammad Ḥasan Qatīl, or
Dawālī Sing'h (*styl.*, d. ca. 1233/
1818) .. 961
— Ḥaydar Shikūh b. Muhammad
Kām Bakhsh (*pr.*, end xiii/xix) 930
— b. Ḥisāmī'd-dīn (*p.*, d. 908/
1483) .. 926 (287/iii, 338)
Muhammad Ḥusayn b. Muham-
mad Ḥādī Khurāsānī Shīrāzī
(*med.*, wr. 1185/1772) .. 1089
— b. Muhammad Ṣalīb al-
Ḥusaynī (*theol.*, beg. xii/xviii) 1039
— b. Ibrāhīm al-Jazārī ad-Di-
mashqī (*theol.*, d. 739/1330) 926 (74/ii, 9)
— Ibrāhīm b. Muhammad Ḥasan
al-Kurbānī al-Iḡlāḥānī (*theol.*, d.
1261/1845) .. 1019
— Ja'far b. Muhammad Fāḍil
Bijnorī (*styl.*, wr. 1118/1707) .. 958
— Jānī (*theol.*, end ix/xv)
926 (225v/iii, 107)
— Kaḍjānī (Talāzī) (*styl.*, beg.
vii/xiii) .. 926 (38/ii, 66)
— Kalīm Munayyirī (mid. xii/xviii) 970
— Khān Jahān (*seal of*, 1187/1774) 963
— Khidrī, Shamsu'd-dīn (*theol.*,
beg. x/xvi) 926 (—/iv, 115)
— Maḥdī b. Muhammad Shāfi'
'Astrābādī (*theol.*, d. 1250/1843)
1051, 1058-9
— b. Maḥmūd b. Khayrān Shāh,
Muḥmūd-d-dīn (?) (*theol.*, end xi/
xvii) .. 937
— b. Muhammad 'ad-Dārkhī
(*com.*, wr. ca. 1087/1877) .. 983
— b. Muhammad (Abū'l-Faṭḥ) b.
Ilyās an-Nā'marī (*theol.*, d. 785/
1330) .. 926 (74/ii, 9)
Muhammad Muḥsin b. al-Ḥanīf
Bijnorī (*hist.*, wr. ca. 1163/1741) 929
— b. Murtaḍā Kāshī, Fayḍ
(*theol.*, d. ca. 1106/1694) 1026
— Mu'min b. Shihābī'd-dīn
'Abdī'l-lah (*calligrapher*, beg. x/xvi)
926 (372v/iv, 117)
— Muqīm (*theol.*, wr. 1173/1760) 1044
— Mūsawī b. Ṭajī'd-dīn 'Alī (beg.
x/xvi) .. 926 (372/iv, 116)
— b. Najmī'd-dīn Qadrī-quḍāt
(*theol.*, beg. xiii/xix) .. 1001
— Naqqāsh (*painter*, d. ca. 904/
1499) .. 926 (290/iii, 342)
— Nāṣīb Ghāzīpūrī (*theol.*, end xii/
xviii) .. 1095 (1)
— Naṣīr Ināmī, Naṣīr-i-Hama-
dānī (*p.*, d. 1030/1621) 950, 954
— Pārsā b. Muhammad b. Maḥ-
mūd al-Bukhārī (*theol.*, d. 822/
1419) .. 926 (185/iii, 142)
— Qāsim b. Ḥājī Muhammad

Kāshānī, Surūrī (*lex.*, beg. xi/xvii) 1080
 Muḥammad Rāfi'ū'd-dīn (*styl.*) 969 (3)
 Muḥammad Riqā b. Abī'l-Faḍl Sulaymān Shīrāzī (*med.*, wr. 1086/1088) 1087
 — b. Muḥammad Mu'min Khāstīnābādī (*theol.*, wr. 1127/1715) 1042
 — Rājī, Shamsu'd-dīn (*surf.*, d. 904/1489) 926 (289/ii, 330)
 — Shīrīn Maghrībī (*p.*, d. 809/1407) 926 (189/ii, 91)
 — b. Shīrījī'd-dīn al-Munshī (*lex.*) 969 (13)
 — Tabrizī (*theol.*, beg. x/xvi) 926 (—/ii, 342)
 — Tāhīr (*theol.*, xi/xvii) 1027
 — Tāhīr b. Husayn Khān Qazwīnī, Wāhid (*styl.*, d. ca. 1120/1708) 928, 955-6
 — Tahmīn, 'Alī Khān (*mid.*, xii/xix) 966
 — Tālib (*styl.*, beg. x/xvi) 926 (280v/ii, 343)
 Muḥammad Taqī Husaynī Ahmadābādī Gujratī (*anecd.*, d. 1173/1760) 945-8
 — b. Maqṣūd 'Alī Majlisī (*theol.*, d. 1070/1680) 1010-1, 1028, 1062 (16)
 — b. Muḥammad Ḥājir Majlisī Isfahānī (*theol.*, d. 1111/1700) 1016, 1028-1038, 1039, 1062 (2, 10, 18), 1083 (3), 1085, 1074 (10)
 — b. Yā'qūb b. Ishaq al-Kāshī (*theol.*, d. 1080/1078) 1000
 — Yūsuf b. Ḥasan Ḥusaynī Astrābādī (*theol.*, x/xvi) 1062 (11)
 Muḥandīs, Khayrū'l-lah Khān b. Luṭfā'l-lah Khān (*astron.*, wr. 1180/1747) 1034
 Mubīn (Husayn) Kāshī (*p.*, d. ca. 720/1320) 1074 (1)
 — b. Murtadā Kāshī, Fayḍ (*theol.*, d. ca. 1105/1694) 1026
 — Shāhshūrī (*theol.*) 1064
 Muḥyi'd-dīn Ikhlāṣī (*theol.*, mid. vii/xiii) 928 (26v/i, 81)
 — Maghrībī (*occult.*, beg. vii/xiii) 926 (35v/i, 52)
 — Muḥammad al-Ghazālī at-Tūsī (*surf.*, d. 830/1427) 926 (195v/iii, 143)
 — an-Nūrī (*theol.*, d. 698/1297) 928 (71/ii, 4)
 Mu'īnu'd-dīn al-Farāhī (*theol.*, d. 807/1502) 926 (238v/iii, 338)
 — Kāshī (*astron.*, mid. ix/xv) 926 (205/iii, 169)
 — Khalīfa (*gadr.*, d. 807/1402) 285v/iii, 328

Mu'īnu'd-dīn Muḥammad Isfahānī (*styl.*, d. beg. x/xvi) 926 (—/iii, 342)
 — Muḥammad Jāmī (*surf.*, d. 783/1381) 926 (—/ii, 78)
 — Murtadā (*theol.*, d. 835/1432) 926 (107/iii, 145)
 — Tūnī (*theol.*, and ix/xv) 926 (226/iii, 197)
 Mu'izzu'd-dīn Husayn (*waṣīr.*, and ix/xv) 926 (294v/iii, 333)
 — (Muḥammad) (*theol.*, beg. x/xvi) 926 (87/iv, 113)
 Mukhtār b. Abī 'Ubayda b. Mas'ūd ath-Thaqafī (*beg.* ii/viii) 930
 Mu'īnu Khān Dilāwar Jang (*offic.*, mid. iii/xix) 1058 (4)
 Murtadā, Ishaqū'l-lah Kāshpūrī (*styl.*, beg. xii/xix) 965
 Munir, Abū'l-barakāt b. 'Abdīl-Majīd Lāhūrī (*p.*, II. 1054/1044) 952-3
 Mursād-bakshah (*offic.*, xi/xvii) 958
 Mursahidū'd-dīn 'Abdu'l-lah (*theol.*, beg. x/xvi) 926 (370v/iv, 112)
 Murtadā al-Muṣawwī, Mīr (I. 430/1044, *sk.* *theol.*) 1066 (7)
 — Sahbāt (*mid.* ix/xv) 926 (190/iii, 149)
 Musharraf 'Alī Khān (*theol.*, beg. xii/xix) 1068
 Muslim b. 'Uqayl (*Shī'ite saint.*) 940, 941
 Muzaffar Khān (*Ind. offic.*, mid. xii/xvii) 926 (63/ii, 132)
 — Shāh Qazwīnī (*p.*, mid. viii/xiv) 926 (63/ii, 132)

N

Nadīr Shāh (1142-80/1730-47) 920
 Nafīs Tālib (*med.*, mid. ix/xv) 926 (205/iii, 169)
 Na'imū'd-dīn Nīmatu'l-lah Thānī Kirmānī (*surf.*, d. 900/1405) 926 (—/iv, 112)
 Najjīshī (*sk.* *theol.*, beg. v/xi) 1074 (3)
 Najmu'd-dawla Murtadā'l-mulk Mu'mīn Khān Faṭṭ 'Alī Khān Dilāwar Jang (*mid.* xii/xix) 1058 (4)
 Najmu'd-dīn 'Abdu'r-Rahmān b. Yūsuf al-Aḥḥālī (*theol.*, d. 750/1349) 926 (74/ii, 9)
 — 'Alī b. 'Abdī'l-Kāshī (*theol.*, d. 672/1273) 926 (71/ii, 4)
 — Narān (I or Dabīrān), Abū'l-Ḥasan 'Alī b. 'Imrān (*astron.*, mid. vii/xiii) 926 (35v/i, 81)
 — Tārimī (*hist.*, beg. ix/xv) 926 (168v/iii, 91)
 Nasīmū'd-dīn Muḥammad Mubārak Shāh (*theol.*, beg. x/xvi) 926 (—/iii, 349)
 Nasīmī (*p.*, d. ca. 807/1403) 926 (213v/iii, 174)

- Nasiru'd-din, Shāh (1204-1818/1848-98) .. 987
- 'Abdu'l-lah (*usf.*, d. 896/1491) 926 (228/iii, 200)
- al-Bayḍawī (*theol.*, d. 686-692/1286-1293) .. 926 (43v/i, 77)
- Khallīlū'l-lah Jāmī (*usf.*, d. 833/1430) .. 926 (106/iii, 143)
- Nasiru'd-din Muḥammad Tūḡī (*theol.*, d. 672/1274) 926 (85/i, 90), 943, 1062 (1, 9), 1074 (10), 1084
- Nasir-i-Hamādānī, Muḥammad Naṣīrī Imāmī (*p.*, d. 1030/1621) 950, 954
- Abd Naṣr Farāhānī (*lex.*, *wr.* *ar.* 617/1220) .. 1078
- Abū — Mayhānā'ī, Nasiru'd-dīn (*usf.*, *beg.* x/xvi) 926 (—/iii, 344)
- Abū Naṣr Tūḡī (*theol.*) .. 943
- Nasrū'l-lah Baghdādī (*theol.*, *beg.* x/xvi) 926 (371/iv, 114)
- Nasrī (*p.*, xi/xvii) .. 954
- Nīrmat-Khān 'Alī (*styl.*, d. ca. 1122/1710) .. 944, 1074 (4)
- Nīrmatū'l-lah (Hill) (*theol.*, *beg.* x/xvi) 926 (371/iv, 114)
- Surkh (*usf.*, *end.* ix/xv) 926 (284/iii, 338)
- Wall (*usf.*, d. 834/1431) 926 (106/iii, 143), 1074 (7)
- Nīḡm Iṣfahānī (*p.*, *end.* vii/xii) .. 926 (38/i, 67)
- Nīḡmū'd-dīn 'Abdu'l-Ḥaqq (*theol.*, *end.* ix/xv) .. 926 (—/iii, 341)
- 'Abdu'l-Ḥayy (*med.*, *end.* ix/xv) 926 (285v/iii, 334, 330)
- 'Abdu'r-Rahīm al-Khwāfī (*usf.*, d. 838/1435) .. 926 (113v/ii, 77)
- Aḥmad Jīlānī (*astrologer*, *beg.* x/xvi) 926 (373/iv, 118)
- Aḥmad ('Abdu'l-Ḥayy) Manāḥī (*theol.*, *ar.* 830/1524) 926 (373/iv, 118)
- Aḥmad, Sīdī (*beg.* x/xvi) 926 (—/iv, 117)
- Astrābādī (*p.*, *end.* ix/xv) 926 (280/iii, 342)
- b. Ḥusayn Sāwajī (*theol.*, *beg.* xi/xvii) .. 1014
- Khāmūsh (*usf.*, *end.* viii/xiv) 926 (196v/—)
- Muḥammad (*theol.*, d. 900/1496) 926 (288v/iii, 338)
- Shāmī (*hist.*, *end.* viii/xiv) 926 (196v/iii, 90)
- b. Shāmī'd-dīn Khwāja Karīmī (*off.*) .. 1041 (2)
- Nīḡmū'l-mulk (*Ind. off.*, *mid.* xii/xviii) .. 920
- Nīḡmī, Jamālū'd-dīn Ilyās b. Yūsuf Ganjawī (d. ca. 607/1211) 977-8
- Nūru'd-dīn 'Alī b. 'Alī'd-dīn 'Abdu'l-lah b. Aḥmad al-Ḥusaynī al-Madānī al-Samhādī (*theol.*, d. 911/1506) .. 994
- Nūru'd-dīn Ḥusayn Akbarābādī (*theol.*, *beg.* xiii/xix) .. 1069
- Luṭfū'l-lah Ḥafīz-i-Abrū (*hist.*, d. 834/1431) 926 (196v/iii, 144)
- Nūru'd-dīn Muḥammad (*theol.*, d. 928/1522) .. 926 (—/iii, 347)
- b. Bahā'ī'd-dīn 'Umar (*theol.*, d. 878/1474) 926 (228v/iii, 108)
- al-Imāmī (*theol.*, d. 891/1486) 926 (287v/iii, 330)
- b. Nīḡmī'd-dīn 'Abdu'l-Qādir Tabānī (*theol.*, *beg.* x/xvi) 926 (373/iv, 118)
- b. Sayyid Sharīf Jurjānī (*theol.*, d. 838/1435) 926 (108/iii, 147)
- Turhāzī, Zuhūrī (*p.*, d. ca. 1025/1610) .. 950
- Ziyārātghūhī (*theol.*, d. 913/1506) .. 926 (—/iii, 342)
- Nūru'l-lah Yūṣuf (*theol.*, *beg.* x/xvi) 926 (371v/iv, 114)
- Nūṣrat, Dīlāwar Khān Muḥammad Naṣīm Lāhūrī (*styl.*, *p.*, d. 1130/1727) .. 957
- Mullā Būlāq (?) Dīhlawī (*styl.*, *end.* xi/xvii) .. 957

O

Outram, Sir James (*general*, 1803-1803) .. 931

P

Pīr Muḥammad M. Ghlyāthī'd-dīn Jahāngīr (*pr.*, *beg.* ix/xv) 1080

— Lak'īnawī (*theol.*, *wr.* 1082/1071) .. 1003

— b. 'Umar Shāykh (*prince*, *beg.* ix/xv) .. 1086

Ptolemy .. 1084

Q

Qāḍī'l-quḍāt, Muḥammad b. Najmī'd-dīn (*beg.* xiii/xix) 1001

Qamarū'd-dīn Khān (*Ind. off.*, xii/xviii) .. 920

Qāsim 'Alī (*theol.*, *beg.* x/xvi) 926 (—/iii, 348)

— i-Anwār (*usf.*, d. 837/1434) 926 (187/iii, 145)

— b. al-Ḥasan al-Jīlānī (*theol.*, *beg.* xiii/xix) 1047

— b. Jalālī'd-dīn Mīrākī (*p.*, *beg.* x/xvi) .. 926 (373/iv, 118)

Abū' — Nīshāpūrī (*beg.* x/xvi) 926 (372/iv, 116)

— Nūr-baksh b. S. Muḥammad Nūrbaksh (*d.* 927/1521) 926 (371v/iv, 116)

- Qatīl, Muhammed Hasan, *alias*
Dawāh Sing'ā (*styl.*, ca. 1233/
18/8) 961, 972-4
- Qiwāmu'd-dīn 'Abdu'l-lah Faqīh
(*theol.*, mid. viii/xiv) 926 (90v/ii, 37)
- Husayn Isfahānī (*theol.*, beg.
x/xvi) 928 (370v/iv, 113)
- Mīmār Shīrāzī (*archit.*, d. 842/
1439) 928 (198/iii, 147)
- (Naṣīru'd-dīn) Sanjānī (*p.*, d.
744/1344) 926 (114/ii, 78)
- b. Shamsī'd-dīn (*theol.*, beg. x/
xvi) 926 (371v/iv, 115)
- Qutbu'd-dīn, Shāghird-i-Naṣīru'd-
dīn Tūfā (*theol.*, end vii/xlii)
928 (35/i, 07)
- 'Abdu'l-lah al-Imāmī (*theol.*,
end viii/xiv) 926 (166v/ii, 00)
- Mahmūd (*theol.*, d. 716/1316)
926 (52/ii, 112)
- Muhammad al-Imāmī (*theol.*,
d. 857/1453) 926 (212v/iii, 172)
- Muhammad al-Khwāfī (*sadr.*
d. 895/1490) 928 (285/iii, 328)
- Naṣīf. (*med.*, end ix/xv)
920 (227/iii, 109)
- b. Nūrī'd-dīn Muhammad b.
Jalālī'd-dīn Mahmūd al-Imāmī
(*theol.*, d. 878/1474) 926 (226v/iii, 198)
- Rūzī (*theol.*, mid. vii/xiv)
926 (50v/i, 126)
- Tā'ūs Samnānī (*warlr.*, d. 800/
1495) 926 (283v/iii, 331)
- Yāhyā J'kāl Nīshāpūrī (*suf.*,
740/1340) 926 (114/ii, 78)
- Yāhyā b. Shamsī'd-dīn
Muhammad Taftāzānī (*theol.*, d.
887/1492) 926 (227/iii, 198)

R

- Rādīyyu'd-dīn (*p.*, vii/xlii) 926 (33/i, 07)
- Muhammad b. 'Alī b. Yūsuf
(*paṭol.*, d. 884/1285) 926 (43v/i, 77)
- Rafī' Kirmānī (*p.*, end vii/xlii)
926 (49v/i, 100)
- Rājārām of Lucknow (*styl.*) 967
- Ranjūr dās Jaunpūrī (*styl.*, mid.
xii/xviii) 959
- Rauhan 'Alī Anṣārī Jaunpūrī
(*gram.*, d. = 1810) 1083 (4)
- Riyāqī (*p.*, end ix/xv) 926 (290/iii, 342)
- Ruknu'd-dīn (*p.*, end vii/xlii)
926 (49v/i, 109)
- Karawī, Rukn-i-Šāyīn *p.*,
mid. viii/xiv) 920 (83v/ii, 26)
- Hasan b. Muhammad al-
Husaynī (*theol.*, d. 782/1332)
926 (73v/ii, 8)
- al-Jurjānī (*theol.*) 1062 (0)
- Muhammad Astrābādī (*beg.*
x/xvi) 926 (372/iv, 116)
- Muhammad al-Khwāfī (*suf.*, d.
834/1431) 928 (196v/iii, 144)

- Rūmī, Jalālū'd-dīn Muhammad
(*p.*, d. 672/1273) 926 (37v/i, 60),
1040, 1072

S

- Sa'ādat 'Alī Khān (*transl.*, 1212-28/
1797-1808) 974
- Khān, Abū Manṣūr, Burhānu'l-
mulk of Oude (*offic.*, d. 1181/1730)
1024
- Sa'd-i-Bahā'ī (*calligr.*, beg. viii/xiv)
926 (52/ii, 113)
- Sa'du'd-dīn As'ad (*theol.*, beg. x/
xvi) 926 (370/iv, 112)
- Kāshgharī (*suf.*, d. 800/1456)
928 (212v/iii, 172)
- Maa'ūd b. 'Umar at-Taftāzānī,
(*theol.*, d. 792/1300) 926 (164/iii, 87)
- Qutlugh Khwāja Qazwīnī
(*theol.*, d. 728/1328) 926 (59/ii, 125)
- Sa'dī, Muḥarrīfu'd-dīn b. Muḥibbī'd-
dīn Shīrāzī (*p.*, d. ca. 801/1202)
979, 1083 (1)
- Šadru'd-dīn Ibrāhīm Maashadī
(*theol.*, d. 919/1513) 928 (—/iii, 345)
- Ibrāhīm Qurāf (*theol.*, end ix/
xv) 920 (227/iii, 199)
- Khātib, Rabī'ī Bīshanjī (*p.*,
beg. viii/xiv) 926 (111/ii, 78)
- Šadru'd-dīn Muḥammad (*theol.*,
beg. x/xvi) 926 (—/iii, 347)
- al-Husaynī Shīrāzī (*theol.*,
end ix/xv) 926 (369v/iv, 110)
- b. Ishaq al-Qunaywī (*suf.*,
end vii/xlii) 926 (38/ii, 66)
- b. Qutbī'd-dīn 'Abdu'l-lah
al-Imāmī (*theol.*, d. 838/1435)
928 (197v/iii, 147)
- b. Sharaḥī'd-dīn 'Alī
(*theol.*, beg. x/xvi) 926 (370v/iv, 112)
- Riwāf (*theol.*, d. 871/1467)
926 (226/iii, 197)
- Sāwajī (*theol.*, mid. vii/xlii)
926 (35v/i, 01)
- Yūnus al-Husaynī (*theol.*, d.
835/1432) 928 (197/iii, 144)
- Yūnus al-Husaynī (*theol.*, d.
beg. x/xvi) 928 (—/iii, 345)
- Šaif, Mīrzā, or Šayf Khān (*offic.*, d.
1049/1640) 982
- Šafīyyu'd-dīn 'Abdu'l-Mu'mīn
(*musician*, mid. vii/xlii) 926 (35/ii, 61)
- Ardabīlī (*suf.*, beg. viii/xiv)
926 (59/ii, 125)
- Khuttalānī (*hist.*, end viii/xiv)
926 (166/iii, 91)
- Šāhib Astrābādī Faqīhu'd-dīn (*p.*,
d. 917/1511) 926 (—/iii, 243)
- Ša'ib (*p.*, d. 1098/1678) 1074 (2)
- Abū Sa'ād b. Abī'l-Khayr (*suf.*) 1064
- Abū — b. Shamsī'd-dīn b. Qāḍī
Jalālī'd-dīn Maḥmūd al-Imāmī
(*theol.*, d. 832/1435) 928 (198/iii, 147)

- Sa'adu'd-din Muhammad b. Ma'sūd
 b. Muhammad al-Kāfirī (theol.,
 d. 753/1357) .. 926 (83v/ii, 25)
 Sa'adu'd-din 'Alī (Tarika) Iqbalī
 (suf., d. 838/1432) 926 (107/iii, 115)
 Salāhu'd-din Khalfī b. Ayyub al-
 Safarī (theol., d. 764/1362)
 .. 926 (74/ii, 9)
 — Mīrās (astron., mid. ix/xv)
 .. 926 (205/iii, 169)
 Salīmān Shwāfī (p.) .. 1074 (2)
 Samhūdī, see Nūr'u'd-din 'Alī .. 984
 Samākhū'd-daula, Amiru'l-umara'
 Khān Daurān (offic., mid. xii/xviii)
 —
 San'atī-lah (theol., beg. x/xvi)
 .. 926 (371/iv, 14)
 Sayf Khān, or Mīrās Sālī (offic., d.
 1040/1640) .. 962
 Sayf'u'd-din (Abū'l-Ma'ānī) Sa'd
 b. Muza'far Bākhārāī, Shaykhū'l-
 'Alam (suf., d. 658/1260)
 .. 926 (82/i, 30)
 — Muza'far Shāhīkārāī (wasf.,
 d. 891/1480) .. 926 (284/iii, 332)
 Sayfī (p., end ix/xv) 926 (290/iii, 341)
 Shāh 'Alam (1173-1221/1750-1800)
 .. 979, 1081, 1090, 1096 (1)
 Shāhidī Kāshānī (p., beg. x/xvi)
 .. 926 (371v/—)
 Shāhī, Amir, Aqmalik (p., d. 857/
 1453) .. 926 (109v/ii, 180)
 Shāhīdī Qumī (p., beg. x/xvi)
 .. 926 (371v/iv, 110)
 Shams (p.) .. 1096 (2)
 Shamsu'd-din 'Abū'l-'Ubaydī
 (mathem., end vii/xiii) 926 (49v/i, 109)
 — Abū 'Abdī'l-lah b. Ahmad
 (theol., d. 740/1348) .. 926 (74/ii, 0)
 — 'Alī Fārūī (theol., end ix/xv)
 .. 926 (227/iii, 109)
 — Bardāī (theol., beg. x/xvi)
 .. 926 (—/iii, 348)
 — Harawī (calligr., mid. ix/xv)
 .. 926 (199v/iii, 160)
 — Kāshī (p., d. beg. viii/xiv)
 .. 926 (49v/i, 109)
 — b. Mubārak Mārgī, see Ibrā-
 hīm Shāh .. 1002
 Shamsu'd-din Muhammad
 (theol., d. 838/1435) 926 (198/iii, 147)
 — b. Ahmad b. 'Uthmān
 adh-Dhahabī (theol., d. 748/1348)
 .. 926 (74/ii, 9)
 — b. Shaykh 'Alī (theol., d.
 842/1439) .. 926 (198/iii, 147)
 — Andījānī (Mīr Sār Barāma)
 (sadr., d. 898/1493) 926 (285v/iii, 328)
 — Anadī (theol., d. 11460)
 .. 926 (219/iii, 173)
 — Bukhārī (p., end ix/xv)
 .. 926 (227v/iii, 190)

- Shamsu'd-din Muhammad
 Hanafī (theol., beg. x/xvi)
 .. 926 (—/iii, 349)
 — Istāfīnī (theol., d. 900/
 1495) .. 926 (288v/iii, 338)
 — Kūshī (theol., d. 863/1459)
 .. 926 (213/iii, 173)
 — Miskīn (theol., mid.
 ix/xv) .. 926 (205v/iii, 160)
 — b. Muhammad al-Jazārī
 (theol., d. 832/1429) 926 (165v/iii, 90)
 — b. Sharafī'd-din 'Uthmān
 (theol., d. 901/1498) 926 (288v/iii, 338)
 — Shīrāzī, Hādī (p., d. 792/
 1300) .. 926 (01/i, 37), 981-2, 983
 — Tabrīkshānī (d. 891/1486)
 .. 926 (287/iii, 335)
 Sharafu'd-din 'Alī Yazdī (hist., d.
 853/1448) .. 926 (109v/iii, 148)
 — Khayyāt Shīrāzī (calligr., beg.
 viii/xiv) .. 926 (52/i, 113)
 — Muhammad Rāmpūrī (theol., wr.
 1140/1728) .. 999
 — Tawfī Qazwīnī (suf., d. 732/
 1322) .. 926 (65/i, 125)
 Sharīf Jurjānī, Sayyid (gram., d.
 816/1414) .. 926 (165/iii, 88), 969 (2)
 Sharīfu'd-din 'Abdu'l-Qahhār
 (theol., d. 809/1405) 926 (226/iii, 107)
 — 'Alī al-Jurjānī, Sayyid (theol.,
 d. 816/1414) 926 (165/iii, 88), 969 (3)
 — (Sharmā'd-din) 'Alī Shāfīkī
 (theol., d. 900/1495) 926 (370/iv, 112)
 Shihāb-i-Shamā'i-'Umar Daulat-
 Shādī, see Shihābu'd-din b.
 Shamsī'd-din .. 1002
 Shihābu'd-din 'Abdu'l-lah al-
 Baykī (sadr., d. 922/1516)
 .. 926 (280v/iii, 330)
 — 'Abdu'l-lah Shīrāzī (theol., end
 vii/xiii) .. 926 (52/i, 113)
 — 'Abdu'r-Rahmān, Lāzānī (d. 848/
 1444) .. 926 (198v/iii, 148)
 — Ahmad al-Haqīrī (p., beg. x/xvi)
 .. 926 (—/iii, 350)
 — Ishaq b. Mīr Ahmad (sadr., d.
 beg. x/xvi) 926 (286v/iii, 329)
 — Abū'l-makārim (suf., 853/1459)
 .. 926 (—/iii, 148)
 — Muhammad b. Ahmad al-Khalk-
 lī al-Juwaynī (theol., d. 893/1294)
 .. 926 (43v/i, 78)
 — b. Shamsī'd-din 'Umar az-Zāw-
 ulī Dawlatshādī, Jaunpūrī (theol.,
 d. ca. 840/1445) .. 1002
 Shīghatū'l-lah 'Uthmānī (theol.,
 wr. 1210/1802) .. 1071
 Strāju'd-din 'Alī Khān Arzū
 (styl., lex., d. 1199/1758) 969, 970
 — 'Umar b. 'Alī al-Anṣārī (theol.,
 d. 805/1403) .. 926 (74v/ii, 10)

Siyaḥkūṭī Maḥ Wāraṣta (*styl.*, *wr.*
1180/1787) .. 971
Subḥān 'Alī (*nawwāb*, *beg.* xii/xix)
1089
Ḥāfi 'Alī (*suḥ.*, *d.* *beg.* x/xvi)
928 (—/iii, 842)
Sulaymān, Ḥafawī (1077-1105/1887-
1684) .. 1025
— b. Ḥamza al-Muqaddas (*theol.*,
d. 715/1315) .. 926 (72v/ii, 8)
Sulṭān 'Alī Maḥḥadī (*calligrapher*,
beg. x/xvi) 926 (280v/iii, 344)
— Mūsawī Nizāmū'd-dīn (*co-
cultist*, *beg.* x/xvi) 926 (—/iii, 346)
— Ibrāhīm al-Amīnī, Ḥadru'd-dīn
(*scdr.*, *d.* ca. 926/1520) 926 (280v/iii, 330)
Sulṭān Muḥammad Khandān
(*calligrapher*, *beg.* x/xvi)
926 (281v/iii, 350)
— b. Nūrī'l-lah (*calligrapher*, *beg.*
x/xvi) .. 926 (—/iii, 350)
— Walad (*suḥ.*, *d.* 712/1313)
926 (30/i, 66)
Sulṭānu'l-awliyā', — Fir Muḥam-
mad Lak'hawī .. 1003
Ḥurṭī, Muḥammad Qasīm b. Ḥijjī
Muḥammad Kāshānī (*lex.*, *beg.*
xi/xvii) .. 1080
Ḥayṭī (*theol.*, *d.* 911/1505) .. 907

T

Ṭabarī (*theol.*) .. 1074 (8)
Ṭabarī, Ḥasan b. Abī 'Alī (*theol.*,
ca. v/xi) .. 1021
Abd Ṭāhir b. Kanāl Muṭāṣṣil (*theol.*)
997
Ṭāhir Dukkānī (*p.*) .. 1074 (19)
— Waḥīd, Imādu'd-daula
Muḥammad Ṭāhir b. Ḥusayn
Khān Qazwīnī (*hist.*, *styl.*, *d.* ca.
1120/1708) 926, 954, 955-6
Ṭahmāsp (930-84/1524-70) 1022, 1062 (11)
Ṭāju'd-dīn Kirmānī (*theol.*, *beg.*
x/xvi) 926 (370v/iv, 112)
— Abū Naḥr 'Abdu'l-Wahhāb b.
Ṭāqīyyū'd-dīn 'Alī (*theol.*, *d.* 771/
1370) .. 926 (74v/ii, 9)
Ṭālib Kalīm (*p.*) .. 1074 (2)
Ṭāqīyyū'd-dīn Abdu'l-Faṭḥ Muḥam-
mad b. 'Alī b. Raḥīq al-Qushayrī
(*theol.*, *end* vii/xiii) 920 (72/ii, 6)
— Kāshī (*biogr.*, *d.* ca. 1016/1608)
932
Ṭāḥīb b. Qurra aḡ-Ḥabī (*transl.*, *d.*
282/901) .. 1084
Ṭharwat (*styl.*, *mid.* xii/xix) .. 966
— Muḥammad Ḥādīq Lak'hawī
(*p.*, *mid.* xii/xix) .. 986
Ṭikḥand Bahār (*lex.*, *mid.* xii/xvii)
1081

Timur .. 1096
Ṭīpū (*nawwāb*, *d.* 1213/1790) 992, 1077

U

Uḥayd-i-Zākānī (*p.*, *mid.* viii/xiv)
926 (82v/ii, 23)
Ulugh Qutluḡ 'Izzu'd-dīn Bahrām
Khān (*beg.* viii/xiv ?) .. 998
Ummidī Rāzī (*p.*, *d.* ca. 930/1534)
926 (372/iv, 116)
'Umar, Abd Ḥafṣ, b. al-Ḥasan b.
Maḥīd al-Maḥḥī al-Ḥalabī al-
Muzannī (*theol.*, *d.* 779/1377)
926 (74v/ii, 10)
Unal, Mīr Ḥājī (*p.*, *end* ix/xv)
926 (280v/iii, 341)
'Uffī Shīrāzī (*p.*, *d.* 900/1591) 954, 984
'Uthmān Sāwajī (*suḥ.*, *d.* 905/1296)
926 (40v/i, 109)
Uways b. Muḥammad 'Alī (*seal* of,
1067/1657) .. 1015

W

Abdu'l-Wafā Khwārizmī (*suḥ.*, *d.* 883/
1432) 926 (190v/ii, 144)
Wahīd, Ṭāhir, *see* Ṭāhir Wahīd
928, 954-6
Walḥī (*p.*) .. 1074 (2)
Abdu'l-Wajīd Farīḡī (*suḥ.*, *beg.* x/xvi)
926 (—/iii, 347)
Walī-rām, Walī, Banwālīdā (*trans.*,
wr. 1078/1663) .. 1094
Wāraṣta, Siyaḥkūṭī Maḥ (*styl.*, *wr.*
1180/1787) .. 971

Y

Yahyā .. 1041 (2)
— Shībak Faṭṭāḥī (*p.*, *d.* 852/1443)
926 (198/iii, 148) 932 (5), 963
Yakṭī (*p.*) .. 933
Ibn Yārūn, Fakhrū'd-dīn Maḥmūd
Mustawfī (*p.*, *mid.* viii/xiv)
926 (114/ii, 78)
Ya'qūb b. 'Uthmān b. Maḥmūd
Qhaznawī Charkhī (*theol.*, *d.* 888/
1435) 926 (195v/iii, 142), 988
Yāsīn al-Maghribī (*suḥ.*, *end* vii/xiii)
926 (71v/ii, 5)
Yuhannā, Jew .. 1066
Yūsuf Badī'i Andijānī (*styl.*, *d.*
897/1492) 926 (287v/iii, 236)
— Burhān (*suḥ.*, *end* ix/xv)
926 (226v/iii, 196)
— b. Muḥammad al-Katīb al-
Muwarrikh (*hist.*, *d.* 885/1286)
926 (43v/i, 77)
Yūsufī (*p.*, *med.*, *mid.* x/xvi)
1074 (17), 1090

Z

- Zahîr b. Mahmûd b. Mawd 'Alawî
(*gram.*) .. 1083 (6)
- Zarrîn-ragam, Muḥammad Maḥdî b.
'Abdî'l-Hādî at-Tatârî (1161/1748)
992-3
- Zarkûb, Najmû'd-dîn (*suḡ.*, end vii/
xiii) .. 926 (43v/i, 78)
- Zaynu'l-'Ābidîn 'Alî (*unzîr*, d. beg.
x/xvi) .. 928 (284v/iii, 333)
- Zaynu'd-dîn 'Abdu'r-Raḥîm b.
al-Ḥusayn al-'Irâqî (*theol.*, d.
806/1404) .. 926 (74v/ii, 10)
- 'Alî (*theol.*, beg. x/xvi)
928 (— 4v, 114)
- Zaynu'd-dîn b. 'Alî b. aḡ-Ḥâ'id
ad-Dimashqî (*p.*, end vii/xiii)
926 (43v/i, 78)
- Abû Bakr al-Khwâfî (*suḡ.*, d.
838/1435) .. 928 (197v/iii, 140)
- Abû Bakr Tâybâdî (*suḡ.*, d.
761/1389) .. 926 (164/ii, 85)
- Fâreḡ (Qudsî) (*p.*, vii/xiii)
926 (25v/i, 42)
- Mahmûd (*theol.*, beg. x/xvi)
926 (—/iii, 348)
- Zibû'n-nisâ Begum, Makḥḡ (*p.*, d.
1114/1703) .. 985
- Zuhḡrî, Nûru'd-dîn Muḥammad
Turshîzî (d. ca. 1025/1618) .. 950
- Zulâf (*p.*, beg. x/xvi)
926 (291v/iii, 350), 1084

INDEX II.

Titles of Works.

A

- 'Abbās-nāma (*hist.*, ■ 1066/1068) 928, 955
 Ādāb wa qawā'id-l-'ilm-i-siyāq (accounts) .. 1096 (2)
 Ādāb-l-muta'allimīn (*theol.*, in Arab., mid. vii/xlii) .. 1062 (1)
 Ajdād, Risālat fī-l- (Ar.) 969 (14)
 Ahkām-i-ushū', Risāla-i- (*Sunnite* prayers, beg. xiii/xix) 1005
 Ahsanu'l-qasā' (*leg. of* prophets, end xi/xvii) .. 937
 — (*leg. of* Joseph) .. 938
 Ajwāl-i-Khāṭimū'l-anbiyā' (*genea-logy*) 1044 (2)
 'Ajā'ib-gharā'ib-i-lughā' (*dict.*, mid. xii/xviii) 969 (7)
 'Ajla, Risāla-i., see Shakkīyyātū-qalāb 1034
 Ajwibatū's-sā'ilīn (*Shī'ite* fiqh, ca. 1235/1820) 1016, 1017
 Akhlāq, Risāla dar (1018/1809) 1076
 — i-Muḥsinī (*ethics*, end ix/xv) 1078
 'Ālam-ārk-i-'Abbās (*hist.*, 1038/1029) 927
 Anṣu'l-zu'mīn (*Shī'ite* 'aqā'id, ca. xii/xviii) 1046
 Anwār-i-hikmat (*ethics*, 919/1513) 1074 (17)
 'Aqā'id, Risāla-i- (*Sh.*) .. 1060
 — Risāla dar (*Sunnite*) 1008
 'Arūd, Risāla dar (end ix/xv) 969 (1)
 — Manẓūm dar .. 969 (9)
 — Risālat fī-l- (*poetics*) 969 (3)
 Āṣaf-nāma (*p.*, beg. xlii/xix) 1006
 'Āṭīya-i-kubrā (*styl.*, mid. xii/xviii) 969 (4)
 Āud'h, Ta'rikh-i- (*hist.*, ca. 1279/1862) .. 931
 'Ayah afzā (*styl.*, end xi/xvii) .. 957
-
- al-Bābu'l-hādī 'ashar, Sharḥ-i- (*Sh. theol.*) .. 1062 (8)
 Bādū', Risāla-i- (*Sh. theol.*, end xi/xvii) 1063 (8)
 Bahār-i-'Ajam (*lex.*, 1152/1740) 1081
 — —, Muntakhab-i- (*lex.*, 1182/1769) .. 1081

- Bahjatū'l-mabūhij (*p.*, mid. x/xvi) 1022
 Bahr-i-mawwaj (*tajwir*, beg. ix/xv) 1002
 Bahru's-sa'ādāt, see Daryā-i-lafāfat .. 974
 Bayānatu'l-Mustaḍ (*Shī'ite* 'aqā'id) 1041 (1)
 Baytu'sh-sharaf-i-ma'ārif (*orn.*, prose, beg. xi/xvii) .. 950 (4)
 Bihāru'l-anwār (*Shī'ite theol.*, end xi/xviii) .. 1012, ■
 Buḥār-i-ahl', Risāla-i- (*see* 'Arūd) 969 (1)
 Būstān (*p.*, mid. vii/xlii) .. 979
 — i-Khayāl (*tales*, 1169/1760) 945-8

C

- Chahārdaḥ Dastūr (*encyclopaedia*, mid. xiii/xix) 1077
 Chihil hadīth, Tarjuma-i- (end ix/xv), by Jāmī .. 992-4
 Chūb-i-ahḥad, Risāla-i- (*med.*, 954/1547) 1074 (14)
 Coran (Qur'ān) 938, 988-991, 1003, 1008

D

- Daḥ'il-i-nubī wa bawī, Manẓūma-i- (*med.*), by Arūf .. 1090
 Daqā'iqū'l-inshā' (*styl.*, mid. xii/xviii) .. 950
 Daryā-i-lafāfat (*gram.*, Urdu, ca. 1223/1808) .. 974
 Dastūr-nāma (*Sunnite* 'aqā'id, 1202/1786) .. 1004
 Dibācha-i-Gulandām (*p.*, beg. ix/xv) 982
 — i- Gulzār-i-Ibrāhīm (*orn.*, prose, b. xi/xvii) .. 950 (1)
 — i-Khwān-i-Khalī (*orn.*, prose, b. xi/xvii) .. 950 (2)
 — i-Na'ras (*orn.*, prose, beg. xi/xvii) .. 950 (3)
 Dil-afroz (*tales*) .. 949
 Diwān-i-Hāfiz (end viii/xiv) 981-2, 983, 1084
 — i-Jawdat (mid. xii/xix) 986
 — i-Khāqānī (end vi/xii) 976

- Dlwan-i-Makhlfi (beg. xii/xviii) 985
 — i-Nasfira, Dibscha-i- (orn. prose, beg. xi/xvii) .. 950
 Diyā'u'l-uyūn (mag., 1114/1702) 1096 (1)
 Durri-maknūn (Sunni prayers, 1207/1793) 1006
 Durru'n-naqlm (theol.) 1074 (18)

F

- Fā'idā-i-lughās-i-qadiriyya-i-Fārafi (dict.) 969 (8)
 Fāi-nāma-i-Ja'far Šādīq (occ.) 1096 (8)
 Fatāwi (Sunni fiqh, ca. xi/xvii) 998
 Fawā'id-i-Asafiyya wa Mawā'iz-i-Hasaniyya, = Mawā'iz-i-Hasaniyya 1049
 — i-Humayūn (med., 1240/1830) 1092
 — i-Mulhamadiyya (Shi'ite fiqh, ca. beg. xiii/xix) 1018
 Fayḍ-rasān (etym., 1235/1820), see Hifzu'l-qawānīn
 Fihrist-i-kutubhā-i-taqūf-i-Majlis (beg. xii/xviii) 1039
 Fiqh-i-Shi'a (?) 1019
 Fuṣūḥ-i-Akharī (gram., end xi/xvii) 1083 (10)
 — i-halāghat (epist., mid. xlii/xix) 966
 — i-Nasfira (Sh. theol., mid. vii/xiii) 1063 (9)

G

- Ganj-i-sarāfat (saf., 1073/1663) 937
 Ganjina-i-khayāl (orn. prose, beg. xlii/xix) 988 (1)
 Ghālib wa maghlūb (occ.) 1096 (6)
 Gharā'ibu'l-lughāt (dict., mid. xii/xviii) 969 (7)
 Ghazawāt-i-Haydari (controversy, beg. xlii/xix) 1067
 Ghul, Risāla dar- (Shi'ite, mid. xii/xviii) 1043 (2)
 Gulistan (ethics, mid. vii/xiii) 879
 Gulshan-i-imān (Sh. theol.) 1054
 Gulzār-i-hal (transl. Hindī, 1073/1663) 1094
 — i-Ibrāhīm (orn. prose, b. xi/xvii) 980 (1)

H

- Hābilu's-siyar (hist., ca. 930/1526) 925-6, 1074 (8)
 Hadīqatu'l-muttaqin (Shi'ite theol., mid. xi/xvii) 1025
 Hadīth, chibāl, Tarjuma-i- (end ix/xv), by Jāmi 992-4

- Hadīth-i-al-faqr fakhrī, Madhkūr-i- (Sh. trad.) 1062 (14)
 Haft-band-i-Mulla Kāshī (p., beg. vii/xiv) 1074 (1)
 Haḡā'iq (p., 1270/1854) 987
 Haḡiqat-i-Ūrdū, see Daryā-i-Jaḡfat
 Hayātu'l-quḡūb (Shi'ite theol., end xi/xvii) 1029, 1074 (18)
 — 'n-nuṣṣa fi khaṣiratī'l-quḡa, Tarjuma-i- (Sh. theol., mid. xlii/xix) 1057
 Hidāya (Sunni fiqh, vi/xli) 997, 1001
 Hiddāyatu'l-mustabirīn (Sh. theol., beg. xlii/xix) 1082
 — 'q-ṣarf (gram.) 1083 (8)
 — (another) 1083 (7)
 Hifzu'l-qawānīn (epist., 1230/1820) 962
 Hud-hud-nāma (mag.) 1097 (1)
 Hurūf-i-tahajjī, Risāla dar bayān-i- (Pers. gram.) 969 (10)
 Hūm-u-'ishq (allegor. fab., beg. xii/xviii) 944

I

- Iḡāḡ (theol.) 1074 (8)
 Ikhtiyārāt-i-ikhtilāf (occult.) 1074 (15)
 Ilzāmīyya (controv., 1210/1822) 1071
 Inshā-i-'aḡib (epist., 1118/1707) 958
 — i-Laḡmī Nārīyan (1205/1791) 960
 Iqtifā'u'l-waḡf (topogr., 886/1481) 834
 Iḡbātū'l-ghayy fi radd 'Abd'l-Hayy (theol., beg. xlii/xix) 1067-8
 Irshād-i-Nāṣimī, see Daryā-i-Jaḡfat 974
 Irshādū'l-mustarāḡīn (Shi'ite fiqh, mid. xlii/xix) 1019
 Iskandar-nāma-i-barrī (p., end vi/xii), by Niṣāmī 978
 Iṣṡhu'l-'amal, Tarjuma-i- (Shi'ite fiqh, beg. xlii/xix) 1020
 Isṡḡkām dar bayān-i-majmāl az masā'il-i-ṣayyūm (SA., 1243/1828) 1058 (3)
 Isṡḡḡāt-i-Ṣāḡīyya, Risāla dar (beg. ix/xv) 1074 (7)
 Isṡḡātū'l-ghayn 'an baṣiratī'l-'ayn (theol., beg. xlii/xix) 1008

J

- Jadhbu'l-quḡūb ila diyāri'l-maḡbūb (topogr., 1001/1593) 934
 Jamālu'n-nāḡīn (Sh. theol.) 1086
 Jāmi-i-'Abbāsī (Shi'ite fiqh, ca. 1021/1622) 1013-4, 1015
 — i-'Abdu'l-lah-shāhī (Shi'ite fiqh, ca. end xi/xvii) 1015
 — i-maḡlūz (dict., p., 1170/1757) 979

Jāmi'-i-Manāqih (Sh. 'aqā'id, 1146/1738) ..	1024
Jāmi'u'l-jawāmi' (med., mid. xii/xviii) ..	1089
Jāmiyya, Risāla-i. (see 'Arūd) ..	969 (1)
Jannātu'l-khulūd (Shi'ite 'aqā'id, 1127/1715) ..	1042
Jawāhiru'l-asār wa zawāhiru'l-anwār (suf., mid. ix/xv) ..	1072
— 'l-munāshara, Sharh-i. (orn. prose, beg. xiii/xix) ..	965 (2)
Jawhar-i-Samā'īm (hist., ca. 1153/1741) ..	929

K

Al-Kāfi fi 'ilmi'd-dīn (Shi'ite trad., beg. iv/x) ..	1008
Kalām-i-mawzūn, Risāla dar- ('Arūd) (poetics, end ix/xv) ..	969 (1)
Kanzu'n-na'adāt (suf., 1073/1663) ..	987
Kashfu'l-ghumām 'an ta'ziyat-i-l-imām (controv., beg. xii/xix) ..	1068
— 'l-jāq'iq (suf., vii/xlii) ..	1074 (9)
Khatī'atu'l-a'immat, see Risāla-i-Yuhannā ..	1066
Khayāl-angiz, or Rabi'u'l-asār (poetics, ca. end x/xvi) ..	968
Khawawu Shifā (p., end vi/xlii), by Nizāmī ..	977
Khulāṣatu'l-'aqā'id (Sunni, 1199/1786) ..	1004, 1005
— 'l-nah'ar wa Zubdatu'l-afkār (biogr., ca. 1016/1606) ..	932
— 'l-imām, Tarjuma-i. (Sh. theol., xlii/xix?) ..	1062 (8)
— 'l-mahaj (tafsir, mid. x/xvi) ..	989
Khawān-i-Khalīl (orn. prose, beg. xi/xvii) ..	950 (2)
Kifāya-i-Manāqih, — Kifāya-i-Mujāhidīyya ..	1085
— 'l-Mujāhidīyya (med., mid. ix/xv) ..	1085
Kitāb-i-tashrīh (?) ..	1080
Kitābu'l-asār (suf., beg. xii/xviii) ..	1040
— 't-tahārat (Shi'ite figh, ca. end xi/xvii) ..	1015
Kunūz dar adab-i-nawā'ib (Sh., beg. xlii/xix) ..	1058 (2)

L

Lam'at mir'āt-i-lah fi sharhī Kyat Shahada'l-lah (Arab., 1139/1727) ..	1043 (1)
Latifa-i-ghaybi (comm., p., 1087/1677) ..	983
Latma-i-Muṣaffa'ī (controv., beg. xiii/xix) ..	1087
Lawāmi'-i-Sāhib-qirānī (Shi'ite figh, mid. xi/xvii) ..	1010-1

M

Mabda' wa ma'ad (suf., vii/xlii) ..	1074 (9)
Mahjatu'l-bahār (theol., beg. xlii/xix) ..	1089
Majistī, Kitābu'l- (astron.) ..	1084
Majma'u'l-ad'iya ..	1064
— 'l-Furs (tas., beg. xi/xvii) ..	1080
— 'l-jawāmi' wa dhakhā'iru'l-tarātib (pharmac., 1165/1772) ..	1089
— 'l-mukhtasar, see Rabi'u'l-asār ..	968
— 'l-qawā'id (epist.) ..	967
Majma'u'l-Khān II 'aynī'l-ma'ānī (Sunni figh, beg. viii/xiv) ..	996
Majma'u'l-ad'iya wa ahkādith-i-Shi'yya (end xlii/xix) ..	1065
— i-Haydar Shikūh (hist., epist., ca. 1270/1854) ..	930
— i-munsha'at (mid. xi/xvii) ..	954
Makārimu'l-akhlaq, Tarjuma-i. (rel. ethics, ca. xi/xvii) ..	1021
— 'l-kawā'im (rel. ethics) ..	1021
al-Ma'mūn, ar-Risālatu'l- (gram., in Arabic, end vii/xiv) ..	969 (2)
Man lā yadhurahu'l-taqāh (Shi'ite figh, end iv/x) ..	1010
Manāqibu's-sādāt (theol., beg. ix/xv) ..	1002
Manāzil-i-nabā'a (suf., 1067/1667) ..	1008
Manhaj-u's-sādiqin fi ilzāmī'l-mukhāṣṣin (tafsir, mid. x/xvi) ..	980
Manzūma dar 'aqā'id-i-Shi'yya, see Uqūl-i-dīn ..	1023 (21), 1083 (9)
— i-dalā'il-i-nabī wa bawī (med.), by Arnā ..	1090
— dar usūl-i-dīn, see Uqūl-i-dīn ..	1023 (2), 1083 (9)
Maqābilu'l-qulūb (theol.) ..	1074 (8)
Maqā'il-i-fiqh (Sunni, ca. 1140/1728) ..	999
Mashu'l-wāqifin (suf.) ..	1073 (2)
Mathnawī-i-Mawlāwī ..	1072
Mawā'iz-i-Husaniyya (Shi'ite sermons, 1200/1780) ..	1049
Mawhibat-i-'uṣmā (syt., mid. xii/xvii) ..	969 (5), 970
Maw'iza-i-Firdausī Tūstī (p.) ..	1074 (3)
Mawqūf (dict., mid. xlii/xix) ..	965 (7)
Mawāḍi' sūratu' (astron.) ..	1084
Mir'ātu'l-ahwāl-i-jahān-namā (travels, ca. 1225/1810) ..	935
— 'l-muḥaqqiqin (suf.) ..	1074 (10)
Mish'u'l-wāqifin (suf.) ..	1073 (2)
Mizān fi 'ilmi'g-garī (gram.) ..	1083 (1)
Mizānu't-tibb (med., beg. xii/xvii) ..	1088
Muhādīrat (poetics, beg. xlii/xix) ..	965 (4)
Muhitū'l-ghurā' (Shi'ite leg., 1222/1808) ..	940
Murjizat-i-a'imma, Majma'u dar (Shi'ite trad.) ..	1012

- Mukhtār-nāma (*leg.*) .. 939
 Mukhtagār-i-Fatāwā-i-Muhammad
 Bāqir Rāshī (mid. xii/xix) 1044 (1)
 Mukhtagau'n-nāq (*theol.*, beg. xiii/
 xix) ..
 Muntāz dar namāz, Risāla-i-
 (Sh., 1237/1822) .. 1058 (1)
 Munsha'āt, Majmū'a-i- (ca. 1242/
 1826) .. 963
 — i-Sayf Khān (*epist.*, 1050/1841)
 .. 952-3
 — i-Tāhir Wahid (*epist.*, end xi/
 xvii) .. 955-6
 Muntahā'l-kalām (*theol.*, beg. xiii/
 xix) .. 1069
 Muntakhab-i-Buhār-i-'Ajām (*lex.*,
 1182/1700) .. 1081
 Muntakhabu'l-'amāl (*Shi'ite aqā'id*,
 1178/1760) .. 1044
 Mursidu'l-'awāsim (*Shi'ite aqā'id*,
 beg. xiii/xix) .. 1047
 Muqibat-nāma (*Shi'ite legends*) 941
 — (another) .. 942
 Mustalahāt-sh-shu'arā' (*styl.*, 1180/
 1797) .. 971
 Mustahū'l-aghāṣ (*gram.*, Ar.) 969 (15)

N

- Nabā, Risāla-i. (*med.*) ..
 Nahrū'l-faṣḥat (*rhet.*, 1214/1799) 973
 Najātu'l-muslimin (*Sunniite agh.*)
 .. 1000
 Najmu'l-mu'min (*Sh. theol.*, mid.
 xiii/xix) .. 1058 (4), 1059
 Namāz, Risāla dar (*Shi'ite*, end xi/
 xvii) .. 1033
 — Risāla-i-manẓūm dar (*Shi'ite*,
 945/1589) .. 1022
 Nashr-i-nāthra (*biogr.*, orn. prose,
 1240/1826) .. 965 (8)
 Nawras, Dihshah-i- (*orn. prose*,
 beg. xi/xvii) .. 950 (3)
 Nigāriyān (*epist.*, 1050/1841) .. 952
 Nikāh, Risāla-i- (*Sh. theol.*, end xi/
 xvii) .. 1030, 1062 (2)
 Niqāb-i-Tajnisu'l-lughāt (*lex.*) 1079
 Niqābū'n-nibayān, Sharh-i- (*lex.*) 1078
 Nukha-i-manshū'la (*gram.*) 1083 (2)

P

- Penj ganj (*gram.*) .. 1082, 1083 (3)
 Prabod'ha Chandrodaya .. 1094

Q

- Qā'ida-i-Ranahan 'Alī (*gram.*, end
 xii/xviii) .. 1038 (4)
 Qāṣid-i-qarf, see Qawā'id-i-aarf
 .. 1082 (8)

- Qarābādīn (*pharmac.*) 1091
 — i-'Alawī Khān (*pharmac.*,
 mid. xii/xviii) .. 1089
 Qaṣṣ'id-i-'Urī (end x/xvi) .. 984
 Qawā'id, Risāla dar- (end ix/xv)
 .. 969 (12)
 Qawā'id-i-Fārsī (*gram.*, end xii/
 xviii) .. 1083 (4)
 — i-nāṣila (*Sh. prayers*) 1063 (1)
 Qawā'id-i-qarf (*gram.*) .. 1083 (8)
 Qira'at, Risāla dar- .. 991
 Qirānu's-sa'dayn (*p.*, 688/1280) .. 980
 Qlāṣqu'l-anblyā' (*ref. leg.*, ca. v/xi)
 .. 936
 Qiqqa-i-Malika-Sulṭān .. 1007 (5)

R

- Rabṭu'l-aqrār (or Khayāl-angīz,
poetics, ca. end x/xvi) .. 968
 Rahatu'l-arwāḥ wa mu'niesu'l-
 ashkhāṣ (*Shi'ite trad.*) .. 1041 (2)
 Rajmu'ah-Shayṭān (*controversy*, beg.
 xiii/xix) .. 1067
 Rasā'il-i-Ḥasān (*Shi'ite theol.*, mid.
 xii/xviii) .. 1043
 — i-Mahdi Asrābādī (*Sh. theol.*,
 mid. xiii/xix) .. 1056
 Rasāhah-i-Rabbānī (*Shi'ite prayers*,
 1174/1761) .. 1045
 Raḍḍatu'l-ahbāb (*hist.*, 803/1480) .. 937
 — i-ahkām (*Shi'ite theol.*, beg.
 xiii/xix) .. 1050
 Risāla fī'l-ahdād (Ar.) .. 969 (14)
 — i-ahkām-i-usbū' (*Sunniite pray-*
ers, beg. xiii/xix) .. 1005
 — i-'ajāla, see Shakkīyyatu'l-
 ṣalāt .. 1034
 — dar akhlāq (1018/1809) .. 1076
 — i-'aḡā'id (*Sh.*) .. 1060
 — (Sunniite) .. 1008
 — dar 'arūd (end ix/xv) .. 969 (1)
 fī'l- (prosody) .. 969 (3)
 — i-bada' (*Sh. theol.*, end xi/xvii)
 .. 1063 (3)
 — dar bayān-i-farq bayn qifāt-i-
 Dhāt wa qifāt-i-Ḥā, see Qifāt-i-
 Dhāt .. 1028
 — dar bayān-i-hurūf-i-tahajjīl
 (Pers. gram.) .. 969 (10)
 — i-ḥūb-i-Ḥinī (*med.*, 954/1547)
 .. 1074 (14)
 — i-Damīr (*poetics*, beg. xiii/xix) 975
 — dar ghusl (*Shi'ite*, mid. xii/xviii)
 .. 1043 (2)
 — i-hudā (*Suf.*) .. 1095 (2)
 — dar 'ilāj-i-naṣkha (*med.*, 1240/
 1830) .. 1092
 — dar inshā .. 1074 (6)
 — dar isṭilāḥ-i-Sūfiyya (beg.
 ix/xv) .. 1074 (7)
 — i-Khiṣr b. Shān lāl (*theol.*) 1052

- Risālatu 'l-makṣīb fī ru'yatī'th-tha'ālib wa'l-gharā'ib** (controv., mid. xiii/xix) .. 1069
- **'l-Ma'mūla** (gram.) 969 (2)
- **i-manẓūm dar 'arūd** (prosody) 969 (9)
- **i-manẓūm dar namāz** (*Shi'ite*, 945/1589) .. 1022
- **i-Mir Murtadā** (*Sh. theol.*) 1062 (7)
- **i-mumtāz dar namāz** (*Sh.*, 1237/1822) .. 1058 (1)
- **dar namāz** (*Shi'ite*, end xi/xvii) 1033
- **i-Abū Naṣr Tūf** (rel. folklore) 943
- **i-nikāh** (*Shi'ite theol.*, end xi/xvii) .. 1030, 1062 (2)
- **i-qawāl** (prosody, end ix/xv) 969 (12)
- **dar qira'at** .. 991
- **i-riqā'** (*Sh. theol.*, mid. xi/xvii) 1062 (15)
- **i-ruj'at** (*Shi'ite theol.*, end xi/xvii) .. 1035
- **i-sa'adat-i-ayyām** (*Shi'ite* 'uqū'id, end xi/xvii) 1031-2, 1062 (13), 1074 (16)
- **i-sham** (*Sh.*, 1243/1828) 1058 (3)
- **i-Shams** (*siyāq*) 1090 (2)
- **i-Shi'iyya** (*Sh. theol.*) 1052
- **i-Sifāt-i-Dhāt** (*Shi'ite theol.*, end xi/xvii) .. 1028
- **i-Sifāt-i-Nabawiyya**, see **Sifāt-i-Dhāt** 1028
- **fi't-ta'rīb** (diol., in Arab.) 969 (13)
- **dar ta'zīz** (*Sunnite fiqh*, beg. xiii/xix) 1001
- **i-uqūl-i-dīn** (*Shi'ite*, beg. xi/xvii) .. 1040, 1062 (5)
- (*Shi'ite*, another) 1048
- **i-uqūl-i-khams** (*Sh. theol.*, xii/xvii) .. 1040, 1062 (5)
- **i-wajīz** (*Shi'ite theol.*) 1048
- **i-wilādat wa wafāt-i-chahār-dah ma'qūm** (biogr., beg. xiii/xix) 1062 (3), another 1063 (2)
- **i-Yuhannā** [controv., ca. beg. xii/xvii) .. 1066
- Riyād-i-'Ālamgiri** (pharmac., 1086/1686) 1067
- Ruj'at, Risāla-i-** (*Shi'ite theol.*, end xi/xvii) .. 1035
- Ruq'at-i-Amānu'l-lah** Ḥusaynī (epistol., beg. xi/xvii) .. 951
- **i-Laḥmī Narāyan Fayḍkābādī** (styl., 1205/1791) .. 960
- **i-Nasrā** (epistol., beg. xi/xvii) 950 (4)
- **i-Qatīl** (1211/1797) .. 961
- Ruṣūma'l-muḥādīra** (styl.) .. 964
- Ru'yatu'th-tha'ālib**, see **Risālatu'l-makṣīb fī ru'yatī'th-tha'ālib**. 1069

S

- Sa'adat-i-ayyām-i-hafta wa māh, Risāla-i-** (*Shi'ite theol.*, end xi/xvii) 1031-2, 1062 (13), 1074 (16)
- aq-ṣaḥīḥ sharḥu'l-Kāfi** (*Shi'ite trad.*, 1088/1638) .. 1009
- Bawānīyāt-i-salāṭīn-i-Ānd'h** (hist.) 981
- Sayf-i-Haydarī** (controv., beg. xlii/xix) .. 1067
- Shāhīnshāh-i-Firdausī** .. 987, 1074 (8)
- Shajaratul-'Āmānī** (poetics, 1206/1792) 972, 978
- Shakkiyyātū's-salāt** (*Shi'ite*, end xi/xvii) .. 1034, 1062 (9)
- Sharḥ-i-Bāb ḥādī 'aṣḥar** (*Sh. theol.*) 1062 (8)
- **i-Dīwān-i-Ḥāfīz** (mid. xii/xviii), by Muḥandī .. 1084
- **i-Jamī'i-'l-Abbāṣī** (*Sh. fiqh*, 1054/1644) .. 1015
- **i-Mathnawī** (suf., beg. xlii/xviii), by M. 'Ābid .. 1040
- **i-Nisābū's-sibyān** (lex.) 1078
- **i-Zulālī** (mid. xii/xviii), by Muḥandī .. 1084
- Shi'rū'u-n-najāt** (*Shi'ite fiqh*, beg. xi/xvii) .. 1015
- Sifāt-i-Dhāt, Risāla-i-** (*Shi'ite theol.*, end xi/xvii) .. 1028
- Sifātū'l-'āshiqīn** (p., beg. x/xvi) 1074 (13)
- Silk-i-musalsal** (poetics, 1207/1801, in *Hindustānī*) 965 (9)
- Sirḥu'l-quṣb** (rel. folklore) .. 943
- Sirḥu'l-mushtaqīm** (theol., beg. xlii/xix) 1007-8
- Sirr-i-Akbar** (tr. *Sanskrit*, 1067/1657) 1093
- Siyāq, Ādīb wa qawā'id-i-'ilm-i-** 1096 (2)
- Siyarū'n-Nabī** (trad., Arab.) .. 1005

T

- Tafīr-i-'Abdu'l-'Azīz** (beg. xlii/xix) .. 990
- **i-Cherkhī** (beg. ix/xv) .. 988
- Tadhkira-i-Ḥusayn-Dūst, Mumtā-khab-i-** (biogr., end xii/xviii) .. 933
- **i-Taqī Kāshī, — Khulāṣatu'l-saḥār** .. 922
- Tadhkiratu'l-awliyā'** (hagiol., end xi/xii) 1074 (8)
- Taharat, Kitābu't-** (*Shi'ite fiqh*, ca. end xi/xvii) 1015
- Taharatīyya** (*Sh. theol.*, x/xvi) 1062 (11)
- Tahqiq-i-hudūd wa'l-qidam** (*Shi'ite*, mid. xii/xviii) 1043 (4)
- **i-ma'ād-i-raḥkāmī** (*Shi'ite*, mid. xii/xviii) .. 1043 (3)

Tahqiq-i-nale wa tajarrud-i-kun (<i>Shi'ite theol.</i> , 1139/1727)	1043 (5)
Tahriru'l-Majisti (<i>astron.</i>)	1084
Tajnisu'l-lughât (<i>lex.</i> , end ix/xv)	1079
— — — Niqâb-i- (<i>lex.</i>)	1079
Ta'limu'l-at'fal (<i>Sh. theol.</i>)	1062 (4)
Tanbihu'l-ghasbi (<i>Sh. theol.</i>)	1061
Ta'nu'r-rumâl (<i>constr.</i> , ca. 1238/ 1823)	1070
Taqribu't-tahrîr (<i>astron.</i> , ca. 1181/ 1748)	1084
Taqribu't-tahrîr (<i>geom.</i> , 1144/1731)	1084
Ta'rib, Risâlat fi't- (<i>dict.</i> , in Arabic)	969 (13)
Ta'rikh-i-âlam-âra-i-'Abbâsî (<i>hist.</i> , 1038/1039)	927
— i-'Aud'h (<i>hist.</i> , ca. 1270/1882)	931
— Ibn Hittâl (<i>hist.</i>)	1074 (8)
— i-Muhammadi, see Haqq'i	987
— i-wafât-i-Mustafâ (<i>chronogr.</i> , end xii/xviii)	1095 (1)
Terjuma-i-chihlî hadîth (end ix/ xv), by Jâmi	992-4
— i-Hayâtu'n-nufa II khatirâtî'l- quds (<i>Sh. theol.</i> , mid. xiii/xiv)	1057
— i-Iqlâhu'l-'amal (<i>Shi'ite figh.</i> , beg. xiii/xix)	1020
— i-Khulâsatu'l-Imân (<i>Sh. theol.</i> , xiii/xix ?)	1062 (8)
— i-Makârimu'l-akhlaq (<i>rel. ethics.</i> , ca. xi/xvii)	1021
— i-Thamaratu'l-fu'âd (<i>Sh. theol.</i> , mid. xiii/xix)	1051
Terjumatu'l-aarîr (<i>Sunnite trad.</i> , 1185/1772)	995
— 'g-sâli (<i>Shi'ite prayers</i> , end xi/ xvii)	1026
Tartibu'l-g-sâli (<i>Sunnite prayers</i> , 1082/1071)	1003
Tashrîh-i-Maṣṣûf, see Tashrîhu'l- badan	1086
Tashrîhu'l-badan (<i>anatomy</i> , beg. ix/xv)	1086
Tawhîdiyya (<i>sup.</i>)	1072 (1)

Taysiru'l-atkāf (<i>Sunnite aqâ'id</i> , beg. ix/xv)	1002
Ta'zirât, Risâla dar- (<i>Sunnite figh.</i> , beg. xiii/xix)	1001
Thamaratu'l-fu'âd (<i>Sh. theol.</i> , 1235/ 1820)	1051
— — — Terjuma-i- (<i>Shi'ite theol.</i> , beg. xiii/xix)	1051
Tulfa-i-'Abbâsî (<i>Shi'ite theol.</i> , xi/ xvii)	1027
Tuhfatu'l-qibyân (<i>epist.</i> , mid. xii/ xviii)	959

U

'Umdatul-islām (<i>Sunnite figh.</i> , ix/ xv ?)	997
Upanishads	1082
Uqûl-i-dîn, Manzûma dar- (by Hâfîz) (<i>theol.</i> , beg. xi/xvii)	1023 (2), 1024, 1083 (6)
— — — Risâla-i- (<i>Shi'ite</i> , beg. xii/ xviii)	1040, 1062 (5)
— — — (another)	1048
— i-khanas (<i>Sh. theol.</i>)	1058

W

Wafâ'u'l-wafâ bi-akhbâr dâ'ir- Mustafâ (<i>topogr.</i> , beg. x/xvi)	934
Wasfiyyat-i-Nabl (<i>theol.</i>)	1035
— namûdan-i-Fâṣima (p.)	1041 (3)
Wilâdat wa wafât-i-ahabardah ma'âlm, Risâla-i- (<i>biogr.</i> , beg. xiii/xix)	1602 (3), another 1062 (2)

Z

Zâdu'l-Akhîrât (<i>rel. ethics</i>)	1007
— i-ma'âd (<i>Shi'ite prayers</i> , 1107/ 1886)	1036-8
— i-r-râḥiḥ (<i>Shi'ite figh.</i> , beg. xiii/ xix)	1017
Zâ'idu'l-fawâ'id (<i>dict.</i> , mid. xii/ xviii)	969 (21)
Zubdatu'l-g-sarf (<i>gram.</i>)	1088 (8)

INDEX III.

Principal Subjects.

A

- Anecdotes, scraps of : 999 (6), 1074
 'Aqā'id, Shi'ite :
Fusūl-i-Nasirī (mid. vii/xiii), by
 Naṣirū'd-dīn Ṭūsī .. 1082 (9)
Tahzībatiyya (x/xvi), by Muḥam-
 mad Yūsuf b. Ḥasan Asrābādī ..
 1032 (11)
Manāẓima-dar usūl-i-dīn (beg. xi/
 xviii), by Ḥāfiz 1023 (2), 1089 (8)
Tuhfa-i-'Abdāl (xi/xvii), by
 Muḥammad Ṭahir .. 1027
Ḥadīqatu'l-muttaḥin (mid. xi/
 xviii), by Muḥammad Taqī b.
 Maqūd 'Alī Majlisī .. 1025
Risāla-i- siṣṭ-i-Dhāt (end xi/xvii),
 by Muḥammad Taqī b. Muḥam-
 mad Bāqir Majlisī .. 1028
Ḥayātū'l-quṭb (end xi/xvii), by
 the same author .. 1029
Risāla-i-sa'ādāt-i-ayyām-i-ḥafṣa
wa māl (end xi/xvii), by the
 same author. 1031-2, 1062 (13), 1074 (16)
Risāla-i-ruṣṣat (end xi/xvii), by
 the same author .. 1035
Risāla-i-bada' (end xi/xvii), by the
 same author .. 1033 (3);
Bayānātū'l-Murtaḍā .. 1041 (1)
Risāla-i-usūl-i-dīn (beg. xii/xviii),
 by Muḥammad 'Abid 1040, 1082 (5)
Jannātu'l-khulūd (1127/1715), by
 Muḥammad Ridā Khāṭūnshādī 1042
Jāmi'-i-Manṣūrī (1146/1733), by
 Ghulām Amīr b. Shujā'ut
 Rasūldār Qandjī Wasīf .. 1024
Rasā'il-i-Ḥazīn (d. 1180/1766) .. 1043
Muntakhabū'l-a'māl (1173/1760),
 by Muḥammad Muḥim .. 1044
Anṣurū'l-mu'minin (ca. xii/xviii),
 by 'Abdu'l-Karīm b. Muḥam-
 mad Wall .. 1046
Murshidu'l-awḍiyya (beg. xiii/
 xix), by Qāsim b. Ḥasan al-
 Jilānī .. 1047
Risāla dar usūl-i-dīn .. 1048
Mawā'iz-i-Ḥasanīyya (1200/1786),
 by Dildār 'Alī .. 1049
Rauḍatu'l-ahkām (beg. xiii/xix),
 by the same author .. 1050
Tarjuma-i-Thamaratu'l-fu'ūd (beg.
 xiii/xix), by Ghulām Imām
 b. Ḥusayn 'Alī .. 1051

- Hidāyatū'l-mustabeirīn* (beg. xiii/
 xix), by 'Alī b. Dildār 'Alī .. 1052
Risāla-i-Shi'īyya .. 1053
Gulshan-i-imān .. 1054
Uṣūl-i-khama .. 1055
Jannātu's-sāliḥīn, by Ḥasan b.
 'Abdī'r-Razzāq .. 1056
*Tarjuma-i-Ḥayātū'n-nuṣṣa fī khaṣṣ-
 ratū'l-guḍe* (mid. xiii/xix), by
 Ḥasan Jābir 'Azīmshādī .. 1057
Rasā'il-i-Mahdī Asrābādī (d.
 1259/1843) .. 1058-9
Risāla-i-'aqā'id .. 1060
Ta'limu'l-aṣṣāl .. 1062 (4)
Tarjuma-i-Khulāṣatu'l-imān (xiii/
 xix ?), by Khayrāt 'Alī b. Qan-
 ḥar 'Alī Balghīnī .. 1062 (5)
Risāla-i-Mīr Murtaḍā 1062 (7)
Sharḥ-i-Rasā'id 1062 (8)

- 'Aqā'id, Sunnī :
Tayyidū'l-ahkām (beg. ix/xv), by
 Shihābū'd-dīn b. 'Umar Dawlat-
 ābādī .. 1002
Khulāṣatu'l-'aqā'id (1199/1785), by
 Ghulām Ḥusayn .. 1004
Risāla dar 'aqā'id .. 1008

- Arabic, works in :
Adḍabū'l-mutawallimīn (mid. vii/
 xlii), by Naṣirū'd-dīn Ṭūsī 1062 (1)
Ar-Risālatū'l-Ma'mūla (gram.,
 end viii/xiv), by Sayyid Sharif
 Jurjānī .. 969 (2)
Lam'at min'Zay'l-lah fī sharḥ ḥayāt
Shahada't-lah (11'9/1727), by
 Ḥazīn .. 1043 (1)
Ar-Risālat fī'l-arṣ, by Muḥam-
 mad Rasū'd-dīn .. 969 (3)

- Astronomy :
Taqribū'l-tahṣīr (1161/1748), by
 Khayrū'l-lah Khān Muḥandī 1084

B

- Bibliography :
Fikriyyat-i-khulūd-i-taqwī-i-Majlisī
 (beg. xii/xviii), by Muḥam-
 mad Ḥusayn b. Muḥammad
 Ṣāliḥ Ḥusaynī .. 1039
 Biography, of Jesus Christ, note on
 1074 (8)

Biography, of Muhammad :

- Ruq'at-i-q* (versif., 1270/1854), by
Raji .. 987
Ahwāl-i-Kāzimu'l-'anbiyā' 1044 (2)
Scraps .. 986

Biography, of poets :

- Khulāṣatu'l-nahār* (ca. 1010/1008),
by Taqiyyu'd-din Kāshī .. 932
*Muntakhab-i-Tadhkirat-i-Husayn-
Dāst* (end xii/xviii) .. 933

Biography, of Shi'ite Imams :

- Risāla-i-willādat wa wafāt-i-
chahārdaḥ ma'aṣim* (beg. xlii/
xix), by Bāqir Shāh Bukhārī 1062 (3)
*Risāla-i-willādat wa wafāt-i-
chahārdaḥ ma'aṣim* (beg. xliii/
xix), by Ahmad b. Muhammad
'Alī Balībahānī Jābirī 1063 (2)
Scraps .. 1097

C**Chronograms :**

- Ta'rikh-i-wafāt-i-Muṣṭafā* (end xii/
xviii), by Muhammad Naṣīb-
Qāshgharī .. 1096 (1)

Controversy, Shi'ite-Sunniite :

- Risāla-i-Yahmūd* (ca. beg. xii/
xviii) .. 1096
Rajm-i-sh-Shayṭān (beg. xlii/xix) 1067
*Kāshf-i-ghumān 'an ta'ziyati'l-
imām* (beg. xlii/xix), by Ja'far
Abū 'Alī Mūsawī .. 1066
*Risālatu'l-makrīb fi ri'yati'l-
tha'lib wa'l-pharā'ib* (mid. xiii/
xix), by Haydar 'Alī Farḡābādī 1060
Ta'nū'r-rumād (ca. 1288/1823), by
S. Muhammad .. 1070

Controversy, Sunniite-Shi'ite :

- Istīmāyya* (1216/1802), by
Sībghata'l-lah 'Uthmānī 1071

D**Dictionaries, see Lexicography.****E****Encyclopaedia :**

- Chahārdaḥ daṣṭūr* (mid. xiii/xix) 1077

Epistolography :

- Ruq'at-i-Nasrā* (beg. xi/xvii), by
Naṣīr-i-Hamadkūī 950 (4)
Ruq'at (beg. xi/xvii), by Amānu'l-
lah Husaynī .. 951
Munsha'at-i-Sayf Kāẓan (1060/
1641), by Munir .. 952-3
Maḥmūd-i-munsha'at (mid. xi/
xvii) .. 954
Munsha'at (end xi/xvii), by Tāhir
Wahīd .. 955-6

Inshā-i-'ajīb (1118/1707), by

- Muhammad Ja'far b. Muham-
mad Fāḡil Bijnorī .. 958
Tuhfat-i-sibyān (mid. xii/xviii),
by Ranjīlīdās .. 959
Inshā (1205/1791), by Lachmī
Nārāyan .. 960
Ruq'at-i-Qaṭl (1211/1797), by
Muhammad Husayn Qaṭlī .. 961
Hifzu'l-qawānīn (1236/1821), by
Hifzu'l-lah .. 962
Mamsha'at (ca. 1242/1828) .. 963
Faḡl-i-balāghat (mid. xlii/xix),
by Tharwat .. 963
Maḥmūd-i-qawā'id, by Rājārām of
Lucknow .. 967
Risāla dar inshā .. 1074 (6)

Ethics :

- Akhlaq-i-Muhsinī* (end ix/xv), by
Kāshif .. 1076
Anwār-i-hikmat (1510/1519), by
Yūsuf .. 1074 (17)
Risāla dar akhlāq (1018/1600), by
'Abdu'l-Wahhāb b. Tāhir as-
Siddiqī .. 1076

Ethics, religious :

- Tarjuma-i-Makārimu'l-akhlaq* (ca.
xi/xvii), orig. by Hasan b. Abī
'Alī at-Tabarī .. 1021
Ta'ubhu'l-ghāffir, by Bahā'u'd-
din Muhammad b. Ibrāhīm at-
Tirmidhī .. 1061
Zād-i-akhbar .. 1007
Scraps .. 1074

F**Fiqh, Shi'ite :**

- Jāmi'-i-'Abbāsī* (ca. 1021/1622), by
Bahā'u'd-din Muhammad al-
'Amīlī .. 1013-4
Lawāmi'-i-ṣāhib-qirānī (mid. xi/
xvii), by Muhammad Taqī b.
Maqrūd 'Alī Majlisī 1010-1
Risāla-i-rūzā (mid. xi/xvii), by
the same author .. 1062 (18)
Kūzbu'l-faḡarat (ca. end xi/xvii) 1016
Risāla-i-nikāḥ (end xi/xvii), by
Muhammad Taqī b. Muham-
mad Bāqir Majlisī 1030, 1062 (2)
Ajwibatu's-sā'ilīn (ca. 1236/1820),
by Muhammad Amīn .. 1016
Zād-i-rūḥān (beg. xiii/xix), by
the same author .. 1017
Fawā'id-i-Muhammadiyya (beg.
xiii/xix 1), by the same author 1018
Mukhtasar-i-Fatāwī (mid. xiii/
xiv), by Muhammad Bāqir
Rashtī .. 1044 (1)
Fiqh-i-Shi'a .. 1019
Tarjuma-i-Isṭiḥṣā'i-'amal (beg.
xiii/xix), by Hasan b. Muham-
mad 'Alī Yazdī .. 1020

Fiqh, Sunnite:

- Majma' i-Khānī fī 'aynī'l-ma'ānī*
(beg. viii/xiv), by Kamāl-i-
Karīm Nāgūrī .. 996
Umdu't-ta'īdāt (ca. ix/xv) .. 997
Faḥṣṣa (ca. xi/xvii) .. 998
Masā'il-i-fiqh (ca. 1140/1728),
by Sharaḥu'd-dīn Muḥammad
Rāmpūrī .. 999
Najāt-i-muṣṭafīn, by Hibatu'l-
lah .. 1000

- Risāla dar ta'arūf* (beg. xli/xix), by
Muḥammad b. Najmī'd-dīn .. 1001

Folklore, religious:

- Risāla-i-Abī Naṣr Tāṣī* .. 943

G

- Genealogy, scraps on** .. 1044

Grammar, Arabic:

- Zubdatu'l-ḡarf*, by Zuhūr b.
Mahmūd b. Ma'ūd 'Alawī
1083 (5)
Hidāyat-i-ḡarf, by 'Abdu'l-'Alī
1083 (7)
Fuṣṣṭ-i-Akbar (end xi/xvii) by
'Alī Akbar .. 1083 (10)
Muṣṭa'af-ḡarf, by Muḥammad
Habibu'l-leh .. 999 (18)
Paṣṣ ganj .. 1082, 1083 (3)
Misāl fī 'ilmī-ḡarf .. 1083 (1)
Nuṣṣa-i-muṣṣa'af .. 1083 (2)
Hidāyat-i-ḡarf .. 1083 (6)
Qawānīn-i-ḡarf .. 1083 (8)

Grammar, Persian:

- Qawā'id-i-Fārsī* (end xli/xviii),
by Rūshan 'Alī Jaunpūrī 1083 (4)
Shujarat-i-Amīn (1200/1702),
by Qaṭīl .. 972
Risāla dar bayān-i-ḡarf-i-taḥṣīl
999 (10)

Grammar, Urdu:

- Daryā-i-lāṭif* (ca. 1223/1808), by
Inshā and Qaṭīl .. 974

H

Hindustani (Urdu), works in:

- Sūb-i-musalsal* (1267/1851), by
Chandīkā-Farshūd Jundān 966 (8)

History, General:

- Habīb-i-siyar* (ca. 930/1524), by
Ghiyāthu'd-dīn Khwāndamīr 925-6

History, of Nādir's invasion:

- Jawāb-i-Samgām* (ca. 1153/1741),
by Muḥammad Muṣṭafā Bīnūrī 928

History, of Oudh:

- Tārīkh-i-Audh* (ca. 1279/1862), by
Kamālū'd-dīn Husaynī Ḥaydarī 931

History, of Persia:

- 'Ālam-ārā-i-'Abbāsī* (1038/1629),
by Iskandar Munshī .. 927
'Abdās-nāma (ca. 1086/1656), by
Tashīr Wahīd .. 928
Scraps .. 1074 (18)

L

Legends, religious, of Joseph:

- Aḥsanu'l-ḡiṣṣ*, by 'Abdu'l-'Azīm
Ḥusaynī Isfahānī .. 938

Legends, religious, of Mukhtār:

- Mukhtār-nāma* .. 939

Legends, religious, about prophets:

- Qisṣu'l-anbiyā'* (v/xi), by Isḥāq
b. Ibrāhīm an-Nishāpūrī .. 936
Aḥsanu'l-ḡiṣṣ (end xi/xvii), by
Muḥammad b. Mahmūd
Khāwānd Shāh .. 937

Legends, religious, of Shī'ite Imams:

- Muḥṣu'l-gharā'* (1222/1808), by
Fuḍl-'Alī b. Mahmūd al-
Isfahānī .. 940
Muḥṣat-nāma .. 941
(another) .. 942

- Legends, Shī'ite, scraps of** 1074 (18)

Letters, see Epistolography.

Letters, autobiographical:

- Majma'at-i-Ḥaydar Shīkhān* (ca.
1270/1854) .. 930

Lexicography:

- Majma'at-i-Furs* (beg. xi/xvii), by
Sūrūrī Khānī .. 1040
Gharā'ibu'l-lughāt (mid. xli/xviii),
by Arzū .. 960 (7)
Zā'idu'l-fawā'id (mid. xlii/xviii),
by the same author 960 (11)
Jām-i-ma'fīz (1170/1757), by
Muḥammad Amīr b. Ramaḡān
'Alī Sabnawārī Musyarī .. 979
Muntakhab-i-Bahār-i-'Ājam (1182/
1769), by Indarman .. 1081
Mawṣūf (mid. xlii/xix), by Kha-
yālīrām .. 985 (7)
Sharḥ-i-Nisābu's-sibyān .. 1078
Nisāb-i-Tajnisu'l-lughāt .. 1079
Risālat fī-ta'arūf .. 969 (13)
Scraps .. 989 (8)

M

Medicine:

- Kifāya-i-Mujāhidīyya* (mid. ix/
xv), by Manṣūr b. Muḥammad
b. Faḡh Ilyās .. 1085
Tashīḥu'l-badan (beg. ix/xv), by
the same author .. 1086
Risāla-i-chūb-i-Chīnī (964/1547),
by 'Imādu'd-dīn Majmūd b.
Ma'ūd Shīrāzī .. 1074 (14)
Riyāḍ-i-'Ālamgīrī (1086/1665), by
Muḥammad Ridā Shīrāzī .. 1087

- Misānāt-i-ḥabīb* (beg. xli/xviii), by
Muhammad Akbar Arzānī .. 1088
Risāla-i-nahq .. 1088
Majma' u'l-jawāhiri wa dhakhā'ir
u'l-tarāḥid (1185/1772), by
Muhammad Husayn b. Muhammad
Hādī Shirāzī .. 1080
Manzūma-i-dalā'il-i-nahq wa dawā,
by Amīn .. 1090
Qarābādīn .. 1091
Faṣṣ'id-i-Humayūn (1248/1830),
by 'Alī 'Azīm W. Karīmī'd-dīn,
Ḥakīm Mir Jān .. 1092
Scraps .. 1074, 1097
Meteorology, scraps on .. 1098 (2)
Mutiny, history of, see History of
Oudh .. 931

N

Nādir, history of his invasion, see
History of Nadir.

O

Occultism :

- Ḍiyā' u'l-'ayn* (1114/1702), by
Muhammad Hādī Mahdī Khān
Ḥafawī .. 1086 (1)
Hud-hud-nāma .. 1007 (1)
Ikhṣārāt-i-ikhṣār .. 1074 (15)
Fāṭ-nāma-i-Ja'far Qādir .. 1006 (4)
Scraps .. 1000

Ornate prose :

- Works of Zuhūrī* (d. ca. 1025/1616) 950
Tarānif-i-Khayāl-nām (beg. xlii/
xix) .. 965

Oudh, history of, see *History of*
Oudh.

P

Persia, history of, see *History of*
Persia.

Poetics and composition :

- Risāla dar 'arāḍ* (end ix/xv), by
Jāmi .. 989 (1)
Risāla-i-qawāfi (end ix/xv), by
the same author .. 909 (12)
Rabī' u'l-asrār (or *Khayāl-angiz*,
ca. end x/xvi) .. 908
'Aṣḥ-afṣā (end xi/xvii), by
Nusrat Mullā Dīblawī .. 987
'Aṣṣayya-i-kubrā (mid. xli/xviii),
by Arzū .. 969 (III)
Mawḥibāt-i-'uṣnā (mid. xli/xviii),
by the same author 969 (5), 970
Mustalahāt u'sh-shu'arā' (1180/
1767), by Siyāḥkūtī Ma' Wārasta 971
Nahr u'l-faṣāḥa (1214/1799), by
Qaṭī .. 978
Risāla-i-Damīr (beg. xlii/xix), by
Hīrālā' Damīr .. 975

- Risāla-i-manāẓim dar 'arāḍ* 969 (9)
Rusūma' u'l-muḥādīra .. 964

Poetry :

- Diwān-i-Khāqānī* (end vi/xii) .. 976
Khusrāw u' Shīrīn (end vi/xii), by
Niḡmī .. 977
Iskandar-nāma-i-barī (end vi/xii),
by the same author ..
Qirān u'-'aḍḍayn (688/1289), by
Amīr Khusrāw Dīblawī .. 980
Haft-band-i-Mullā Kāshī (beg.
viii/xiv) .. 1074 (1)
Diwān-i-Ḥāfi (end viii/xiv) 981-2
Lajpā-i-Shaybī (nom. on the
Diwān of Ḥāfi, ca. 1087/1877),
by Muhammad b. Muhammad
ad-Dārī .. 998
Qaṣ'id-i-'Urft (end x/xvi) .. 984
Diwān-i-Mukhlī (beg. xlii/xviii) ..
Diwān-i-Jawdat (mid. xlii/xix) .. 986
Ḥaḍ'iq (1870/1854), by Rāḥī .. 987
Wasīyat namūna-i-Fāṭima 1041 (8)
Scraps .. 930, 1074

Prayers, Shi'ite :

- Risāla-i-manāẓim dar namāz* (845/
1489), by Ḥayratī .. 1022
Tarjumanat u's-salāt (end xi/xvii), by
Muhaim Kāshī .. 1020
Zād u'l-ma'ād (1107/1696), by
Majlī .. 1038-8
Risāla dar namāz (end xi/xvii), by
the same author .. 1033
Shakkiyyāt u'-salāt (end xi/xvii), by
the same author .. 1034, 1032 (10)
Rashah-i-Rabbānī (1174/1761 ?) 1040
Majma' u'l-ad'iya (beg. xlii/xix) 1004
Qawā'id-i-nāṣifa .. 1083 (1)

Prayers, Sunnite :

- Tarīḥ u'l-salāt* (1082/1671), by Pir
Muhammad Lak'hnavī .. 1008
Durr-i-maknūn (1207/1793) by
Ghulām Husayn Mawṣūn 1000
Risāla-i-aḥkām-i-usbū' (beg. xlii/
xix), by Ghulām Husayn 1005

Prayers, Scraps of :

- 1000, 1002, 1023 (1), 1040, 1074, 1005,
1097, 1098

S

Scraps :

- In Arabic* .. 969 (14), 1005
Miscellaneous .. 903, 904, 1090
Religious .. 1068, 1062 (12), 1098
in Urdu : 931, 985 (5, 6), 1020, 1071,
1097

Siyāq :

- Zād wa qawā'id-i-'ilm-i-Siyāq*, by
Shams .. 1096 (2)

Sufism :

- Madda' wa ma'ād* (vii/xiii), by
'Azīz Nasafī .. 1074 (9)

<i>Risāla dar iqtisādāt-i-Sūfiyya</i> (beg. ix/xv), by Nī'matu'l-lah Wālī	1074 (7)
<i>Jawāhiru'l-aqrār</i> (mid. ix/xv), by Husayn b. Hasan Khwārizmī	1072
<i>Sifāt-i-'ashiqān</i> (beg. x/xvi), by Hilāl	1074 (12)
<i>Mir'āt-i-muḥaqqiqān</i>	1074 (10)
<i>Tawḥīdiyya</i>	1073 (1)
<i>Mishkāt-i-wā'ilīn</i> , by Jamāl Husayn	
<i>Firdausi Kubrawī</i>	1073 (2)
<i>Risāla-i-luḍā</i> (ca. beg. xiii/xix), by Abū Ishāq Muḥammadī	1086 (2)
<i>Scrap</i>	1074

T

Tafsīr:

<i>Tafsīr-i-Ya'qūb Qarībī</i> (beg. ix/xv)	988
<i>Khulāṣatu'l-manḥaj</i> (end x/xvi), by Fathu'l-lah Kāshānī	980
<i>Tafsīr-i-'Abdu'l-'Azīz</i> (beg. xiii/xix), by 'Abdu'l-'Azīz Dihlawī	900

Tajwīd:

<i>Risāla dar gīra'at</i>	991
---------------------------	-----

Tales, allegorical:

<i>Husn-u 'ishq</i> (beg. xii/xviii), by Nī'mat Khān 'Alī	944
<i>Qissa-i-Malikā-Sulṭān</i>	1097 (5)

Tales, fantastical:

<i>Risāla-i-khayālī</i> (ca. 1100/1756), by Taqī al-Husaynī, Khayālī	945-8
<i>Dil-qārī</i>	949

Topography, of Medina:

<i>Jadīdu'l-quṭb ilā diyāru'l-mah-</i>	
--	--

<i>bāb</i> (1001/1593), by 'Abdu'l-Haqq Dihlawī	934
---	-----

Tradition, Shi'ite:

<i>as-Sūfi sharḥu'l-Kāfi</i> (1008/1668), by Khulī b. al-Qhāzī al-Qazwīnī	1009
<i>Majmū'a-i-ad'iya wa aḥādīth-i-Sūfiyya</i> (end xiii/xix)	1065
<i>Majmū'a dar mu'jizāt-i-a'imma</i>	1012
<i>Rāḥatu'l-arwāḥ wa mu'nasū'l-ashbāḥ</i> , by Ḥasan Sabzawārī	1041 (2)
<i>Madhkūr-i-ḥadīth-i-al-faqr fakhrī</i>	1062 (14)

Tradition, Sunnite:

<i>Tarjuma-i-Chikāḥ ḥadīth</i> (end ix/xv), by Jāmī	992-4
<i>Tarjumanatu'l-awār</i> (1185/1772), by Kāzālu'l-lah b. Muḥammad Pīr	
<i>Shādīqī</i>	996

Translations, from Hindi:

<i>Gulār-i-bāḥ</i> (1073/1663), by Banwālādās	1004
---	------

Translations from Sanskrit:

<i>Sir-i-Akbar</i> (1067/1657), by Dara Shikōh	1093
--	------

Travels, in Persia and India:

<i>Mir'āt-i-aḥṣāl-i-jahān-namā</i> (ca. 1225/1810), by Ahmad b. Muḥammad 'Alī al-Bukhārānī	836
--	-----

W

Works in Arabic, see Arabic; in Urdu, see Hindustani.

INDEX IV.

Names of Copyists.

A	
Alah-dād Bag (1238/1829)	1070
ẖaytū'l-lah b. Qut-Muhammad b. 'Alā Muhammad of Ara (1159/1775)	940
'Aḡimū'd-dīn Muhammad Khān (1153/1740)	980

D	
Daw Prasad Rāy (1820)	993

F	
Faḡlū'd-dīn Saḡīp-Sing'hī (1133/ 1721)	900
Faḡl-'Alī (1284/1867)	1020

G	
Gawrī Shāhīr (1831)	1070
Ghulām Ḥusayn b. Muḥammad 'Aḡm of Dīwān (1188/1774)	1000, 1002, 1003, 1007

H	
Harībār K'hatri Bahālpūrī (1124/ 1712)	957
Ḥusayn 'Alī b. 'Alī Āghā-i-Rūmī (1270/1854)	1002

I	
Imād 'Alī Karbalā'ī (1246/1830)	1020

J	
Jafar b. Muḥammad Ṣāliq (1272/ 1856)	987

K	
Khādim Ḥusayn b. Ḥusayn 'Alī Mughalpūrī (1247-8/1832)	1018, 1028

M	
Madad 'Alī Bukhārī (1204/1700)	1028
Mahdī 'Alī (1250/1835)	1024
Majīdū'd-dīn Muḥammad b. Bāqir Shāh Bulhārī (1245/1820)	1002 (3)
Mak'hān Lā'ī (1220/1814)	950
Motī Sing'h Fīrāq (mid. xii/xix)	973
Mirās Mughal 'Aḡmābādī (1203/ 1847)	1001
Muḥammad Fā'iq b. Ghulām Ḥusayn (1234/1810)	1003
— Ḥusayn Rājawī (1220/1805)	934
— Mahdī b. Bahār 'Alī (1250/ 1843)	1083
— Muḥdī Zafīr-raḡam at-Tala'ī (1181/1748)	902-3
— Ma'ūdī (1124-5/1712-3)	1041
— b. Mūsā (1207/1801)	1042
— Ṣāliq b. Muḥammad Qāsim al- Luwādī (1115/1703)	1037
Muḥkam Sing'h (1200/1705)	1081
S. Muṣṭafā (mid. xiii/xix)	1057

R	
Rām Prasad s. of Hādīs Rāy (1258/1842)	955

S	
Saḡhu Lā'ī Qāndagay Jaunpūrī (1224/1809)	920

INDEX V.

Places of copying.

A		L	
Acra (in Bihar, 1180/1776)	.. 940	Lucknow (1271/1850)	.. 945
B		S	
Bahlolpur (Panjab, 1124/1712)	.. 957		
Banaras (1831)	984, 1079	Shahjahanabad (1200/1755)	.. 1081
Birbhum (Bengal, 1133/1721)	.. 988	— (1220/1806)	.. 989
C		U	
Calautta (1283/1847)	.. 1001		
(Cawnpore) (1268/1842)	.. 956	Ujjayn (1020/1611)	.. 1076

INDEX VI.

Dates of copying.

(a) Dated MSS.

A. H. 1020, 1011 1070	1204/1750 1098	1248/1832 1013
1030/1620 926	1205/1791 1039	1250/1834-5 933, 1024,
1115/1703 1037	1209/1795 1061	1059, 1063
1124/1712 937, 1041	1212/1798 1047	1251/1835 1060
1125/1713 1041	1213/1798 951	1258/1842
1131/1710 950, 954	1219/1806 1048	1258-9/1842-3 1063
1133/1721 906	1220/1805-6 939, 1028,	1261/1846 908
1144/1732 1068	1040, 1063	1263/1847 1061
1153/1740 989	1223/1808 941	1267/1851 1042
1155/1742 1074	1224/1809 929	1270/1854 1062
1161/1748 902-3	1226/1814 927, 966	1271/1855 945
1178/1762-3 1084, 1022,	1230/1816 948	1272/1856 967
1045	1234/1819 1005	1278/1861
1177/1763 1046	1236/1820 1095	1279/1862 931
1181/1760 979	1238/1823 1070, 1090	1284/1867 1020
1184/1771 1085	1239/1824 938	1290/1873 932
1188/1774 1000	1242/1827 971, 976	1292/1875 943, 1020
1189/1775 940, 1002,	1244/1829 1017	1300/1881 1005
1007	1245/1830 1062	A.D. 1820 903
1190/1776 1009	1246/1830 1030	1831 984, 1079
1193/1779 1090	1247/1831 1020, 1036	1862 937

(b) Undated MSS.

Mid. X/XVlc. 907, 1072.
 Mid. XI/XVllc. 999.
 End XI/XVllc. 990, 1015.
 End XI/XVll or beg. XII/XVlllc. 926, 1000, 1021.
 Beg. XII/XVlllc. 934, 1030.
 Mid. XII/XVlllc. 1023, 1078.
 End XII/XVlllc. 968, 979, 983, 994, 999, 1010, 1011, 1019, 1033, 1084, 1086, 1088, 1093.
 End XII/XVlll or beg. XIII/XIXc. 937.
 Beg. XIII/XIXc. 928, 940, 941, 944, 952, 953, 958, 961, 969, 970, 977, 991, 982, 983, 990, 1001, 1004, 1009, 1007, 1012, 1014, 1025, 1027, 1031, 1032, 1035, 1038, 1043, 1049, 1063, 1054, 1064, 1068, 1071, 1075, 1080, 1091, 1094, 1097, 1098.
 Mid. XIII/XIXc. 935, 942, 946, 947, 960, 963, 972, 973, 980, 986, 995, 1010, 1018, 1051, 1052, 1056, 1057, 1058, 1067, 1069, 1073, 1077, 1082, 1087, 1096.
 End XIII/XIXc. 930, 965, 985, 1044.

INDEX VII.

Correspondence between library marks and numbers in
this catalogue.

III 278	925	343	971	438	988
279	945—8	347	1081	440	1089
280	934	348	1076	443	1032, 1035
281	938	349	1075	445	1005
282	1080	350	930	■	995
283	1054	351	981	447	1037
284	937	352	960	448	1084
285	1045	353	920	449	1008
286	997	354	929	450	1073
287	1002	355	928	453	1023
■	991, 1023	358	983	454	979
289	996	357	932	455	1051
290	939	358	935	456	952
291	1066	378	940	457	1013
292	1071	370	1019	458	981
293	1010	380	1047	460	1085
294	1003	381	1041	462	1005
295	1048	382	1021	464	1080, 1090
296	1040	383	1049	465	1052
297	1020	384	1036	466	1064
298	989	■	1042	467	1089
299	1009	386	1024	468	941
300	1007	387	989	470	1097
303	1004	388	1055	472	982, 1082
304	1000	389	1018	473	1014, 1053
305	943	390	1052	474	1091
308	990	391	1044	475	1087
323	1039	392	1012	■	942
324	957	393	1059	477	985
325	954	394	1070	478	1092
325 α	950	395	1030	480	978
326	903	396	1051	481	984
327	1078	397	1033	482	1002
328	975	398	1058	483	977
329	944	399	1048	484	983
330	968	400	1034	484 α	982
331	1079	401	1059	486	927
332	986	402	1021	487	1006
333	973	403	1027	488	936
334	958	404	1025	489	1088
335	970	405	1057	490	1001
336	984	406	1017	492	1067
337	985	407	1069	493	953
338	974	408	1050	■	1020, 1055
339	961	■	1020	495	1094
340	951, 958	410	1029	496	999
341	959	411	1088	497	1088
342	967	412	1018	498	■
343	972	413	1011	499	980
344	■	436	1009	501	1074
345	965	437	1077	502	987

503 1010
 504 ■
 505 1005
 506 1072

507 1080
 509 1043
 Ar, 230 ■

476 902
 476 903
 1178 904

INDEX VIII.

Autograph copies, illuminated and calligraphically written MSS.

- (1) *Autograph*: 981 (1)
- (2) *MSS. containing illustrations*: 986, 1077.
- (3) *Vignettes (laugh or 'inwān)*: 986, 971, 982, 992, 993, 994, 1021, 1037, 1038, 1084.
- (4) *Calligraphically written copies*: 977, 992, 993, 1021.

Additions and Corrections.

No. 983. Add reference to EB 1819.

No. 1012 should precode Nos. 1010 and 1011, which should begin the new section, of *Shil'ite* figs.



(438) 62



N.C. cat

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book
clean and moving.